

ABC Rejects 1969 Crusade

By James O. Duncan
VALLEY FORGE, Pa. (BP) —The General Council of the American Baptist Convention rejected participation in the Crusade of the Americas at its November meeting here.

In other actions the General Council approved continuing conversation with Roman Catholics, voted a resolution on "Black Power" and justice, and heard a penetrating analysis of conditions in the American Baptist Convention by President Carl W.

Tiller of Washington, D. C. Instead of the Crusade of the Americas, the General Council approved an American Baptist Convention program of its own for 1969-71.

It includes a new church curriculum called "Christian Faith and Work Plan," work with Latin American Baptist conventions affiliated with the American Baptist Convention, and evangelistic work in states and cities in the United States.

Opposition to American Baptist Convention participation in the Crusade of the Americas (a North and South American evangelistic crusade for 1969) was spearheaded by Jitsuo Morikawa, secretary of the ABC division of evangelism.

Three major reasons for non-participation by the American Baptist Convention were advanced by Morikawa in the discussion of the Crusade of the Americas.

1. It is basically a Latin American effort in which American Baptist leadership did not participate in the planning.

2. It is overshadowed by the Southern Baptist Convention.

3. It represents a type of evangelism that is prevalent among Pentecostal groups and in the South with which American Baptists should not be associated.

Morikawa also charged that American Baptist Convention participants in the Crusade of the Americas would also mean association with a Baptist group that, he said, has refused to face up to its responsibilities in the racial revolution in America.

It was charged at the General Council that the Crusade of the Americas was developed without consultation with American Baptist leaders and that they knew little or nothing about it until three weeks before a Crusade meeting in Cali, Colombia in July of 1968.

The action and advice of the General Council was contrary to earlier recommendations by the North American Baptist Fellowship Committee of the Baptist World Alliance, of the Committee on Cooperative Christianity of the American Baptist Convention, and of President Tiller.

Although the General Council (Continued on Page 3)

State Bodies Meet

INDIANAPOLIS, Ind. (BP) —The State Convention of Baptists in Indiana voted here to encourage the Southern Baptist Convention to change its name.

The brief motion stated succinctly: "We graciously encourage the Southern Baptist Convention to continue to pursue the possibility of a name change."

Adopted following wide discussion, only six negative votes were recorded on the motion.

The Executive Committee of the Southern Baptist Convention is currently studying the possibility of changing the name of the SBC, but no final action has been taken.

In other action, the convention adopted a record budget and approved resolutions requesting prayer for Cuban Baptist pastors and missionaries Herbert Caudill and David Fite who are imprisoned in Cuba; and endorsing the work of the Southern Baptist Convention Christian Life Commission and Americans United for Separation of Church and State.

California Meets
SAN DIEGO, Calif. (BP) —Resolutions deploring racial prejudice and discrimination and calling for prayer for the war in Viet Nam were adopted by the Southern Baptist General Convention of California meeting here.

The convention also adopted a resolution pledging support for Governor-elect Ronald Reagan in his campaign promise to work for strong control of pornographic and obscene literature.

A motion calling for the Southern Baptist Convention (Continued on Page 2)

Helicopter Crash Gives Baptists Minor Injuries

NEW ORLEANS (BP) — A helicopter stalled at takeoff near New Orleans Baptist Theological Seminary here, slightly injuring the president of the seminary's board of development, Wallace E. Johnson, of Memphis, Tenn., and his pastor, James Eaves of Memphis.

Johnson, president of Holiday Inns of America, Inc., and Eaves, pastor of Union Avenue Baptist Church, sustained only minor cuts and bruises, and were not hospitalized.

BAPTISTS IMPRESSED BY WORLD CONGRESS

BERLIN (BP) — About 70 Southern Baptists who attended the World Congress on Evangelism here apparently went away impressed with both the meeting and the challenge of evangelizing the world in this generation.

This was the reaction gathered from a called meeting of Southern Baptists attending the ten-day Congress, sponsored by the Protestant magazine Christianity Today.

About 40 of the 70 Southern Baptists attending the Congress were present at the special Southern Baptist

meeting held shortly before the Congress closed.

The session was devoted almost entirely to a discussion by Southern Baptists present on their reactions to the Congress and their impressions resulting from it.

C. E. Autrey, director of the evangelism division for the Southern Baptist Home Mission Board in Atlanta, Ga., presided over the session.

Following the meeting, a committee of four Southern Baptist delegates to the Congress drew up a statement (Continued on page 3)

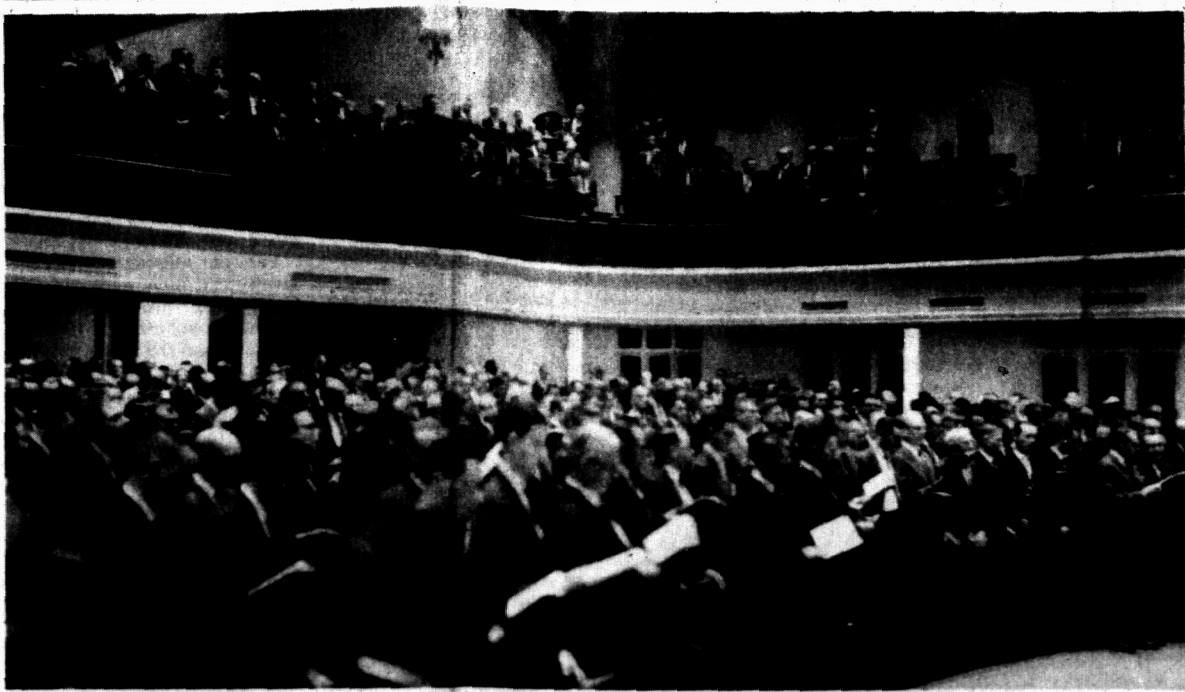
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SECTION OF CROWD at State Baptist Men's Conference Monday night at Jackson's First Church.

Convention Opens Tuesday

McCall Addresses State Board Men's Conference Meets Monday

Dr. Duke K. McCall, of Louisville, Ky., told the closing session of the Mississippi Baptist Men's Conference Monday night that "the great revolution in Christendom today is the rediscovery of the layman instead of the clergyman as the cutting edge in Christian witnessing."

Dr. McCall, a native of Mississippi and president of Southern Baptist Seminary, continuing, said:

"The preacher's place is to train and inspire the layman (Continued on Page 2)

The Mississippi Baptist Convention Board met in its annual pre-convention session Monday afternoon at the First Baptist Church.

Presiding was Rev. D. C. Applegate, of Starkville, vice-president.

The Board approved a recommendation of the convention's Education Commission that "dining facilities" be added to the authorization granted previously to educational institutions to lease college owned property to (Continued on Page 2)

Kelly Speaks On Education Problem

The one hundred thirty-first session of the Mississippi Baptist Convention got underway Tuesday morning with the keynote address delivered by Dr. Earl Kelly, of Holly Springs, convention president.

Dr. Kelly, who is currently completing his second term as president spoke on the subject of "A Stomata on Christian Education." His complete address follows:

A Stomata On Christian Education

When Clement of Alexandria called one of his works Stomata, he was employing a title already familiar, since it was the custom of writers to publish their random thoughts under the heading of "A Variegated Carpet" or, to give its most near modern equivalent, "A Scrap Book."

After several years of earnest grappling with some of the problems facing this Convention in the area of its educational institutions, I find it difficult to avoid randomness in dealing with these problems. The endless creation of Committees to study the problems, and the controversial nature of their reports simply emphasize the fact that the variety and complexity of the problems facing this Convention are almost overwhelming. It has become obvious that our past philosophies concerning the operation of our educational institutions have not been adequate or we would not be experiencing the frustrations which we are now experiencing. The history of the Christian education movement among Mississippi Baptists is a record of frustration, and at

times the problems seemed to have received a clumsy handling. A brief look at our scrap book may help cure us of our myopia.

History
As early as 1817, nineteen years before this Convention was organized, the Mississippi Baptist Association adopted a plan for "raising funds, for the special purpose of promoting the proper education of pious young men called to the great and important work of the gospel ministry." Baptists seldom spontaneously act on any project, even the most worthy projects. In this instance it took eighteen years before constructive action could be taken, and then only because the center of gravity had shifted to another association where there were those who were deeply concerned about the need of an educated ministry. On March 4, 1835 the Mississippi Baptist Education Society was organized by the Union Association for the purpose of establishing an institution for Christian education. This Society was granted a charter in February, 1836 by the State Legislature to operate Judson Institute. From the very beginning the Institute displayed a Bedouin nature. It was first located at Society Ridge, near Pocahontas. Then it was moved to the Palestine Church, near Raymond. A Committee which had been appointed by the 1837 Convention "to look out the most suitable location for a college, and make such a selection as would concentrate the energies of the Baptist Denomination of the State," re-

(Continued on Page 3)

Two States Okay Loans

LITTLE ROCK, Ark. (BP) —A policy statement on separation of church and state that permits Baptist colleges in Arkansas to receive federal loans, but not grants, was adopted without opposition at the Arkansas Baptist State Convention here.

The lengthy report of a special church-state separation study committee was read to the full convention and adopted unanimously without debate or opposition.

Earlier, the convention had voted to sever its ties with Arkansas Baptist Medical Center in Little Rock to allow the hospital to accept federal grants.

The report of the study committee, however, dealt only with federal aid to Baptist higher education institutions in Arkansas — Ouachita Baptist University in Arkadelphia and Southern Baptist College (Junior), Walnut Ridge, Arkansas.

On grants, the committee recommended "that the Arkansas Baptist State Con-

vention continue the practice of refusing grants of funds by government to any church-related institution.

It recommended that the administrators and trustees of the colleges "as they shall deem desirable, continue to participate in those government programs which embrace" aid to students, contractual agreements for performance of specific services for the government, acceptance and/or purchase of disposed surplus property, special scholarships and fellowships.

A key recommendation approved continued acceptance of building loans "at rate of interest comparable to that charged other non-profit institutions."

Both the Texas and the Kentucky Baptist conventions had earlier this year voted down acceptance of federal loans by their colleges and other institutions.

The committee reported that there are now over 200 types of assistance programs promoted by the federal government in which Baptist schools are eligible to participate.

It listed the types of assistance the schools had accepted in the past, including loans for building purposes, but said that no Baptist school in Arkansas had accepted federal grants.

In observations of the committee, the report said "there has been no resentment on the part of Baptists generally to the participation by our colleges in any of the government programs outlined above."

On the matter of government control, the committee said "there has not been a single incident reported in which any agency of the federal government has attempted to direct, control, coerce, or dictate the policies of the col-

leges as determined by their trustees and their administrators."

The Arkansas Convention later voted down efforts to rescind its earlier action to release ownership of the Arkansas Baptist Medical Center in Little Rock so that the hospital could accept federal grants.

The convention also tabled a motion to re-admit to the convention the First Baptist Church of Russellville, Ark., which last year was ousted from the convention because (Continued on Page 2)

Sermon Points To Urgency Of Message

The convention sermon was preached by Dr. Russell M. McIntire, pastor of First Baptist Church, Clinton, and is carried in full below:

I Corinthians 2:2

Many times in these past few months I have climbed the hill of prayer concerning these moments with you this morning. There is so much that could be said. It is a temptation to try to be scholarly and erudite to impress someone who might be impressionable. But I recalled a decision I made fifteen years ago when the Lord called me to the college church at Clinton. At the first service in the church there I announced my decision: "I have not been called here to lecture to the faculty. I am not capable of that nor am I interested in it. I do feel that I have been called to preach the gospel and this I intend to do, and if I preach so that my seven year old son can understand I am reasonably certain that most of the faculty will be

able to understand also." The students loved it—the faculty smiled.

So here, too, the decision is the same. To reach beyond one's capacities is but to fail. I come therefore, to testify to you of my faith and to share some of the deep convictions of my heart.

Throughout all of history God has chosen to use men for his Holy purposes. Every life has some contribution to make.

This is not the problem, however. The problem lies in the fact that man is also free to choose to follow God's plan or to devise and follow his own plans. "The essence of original sin," says Alan Richardson, "whatever else it may be, is that man thinks he is the center of the world." The problem is that man thinks he knows better how to run his life than the God who made him. Man, therefore, being free to choose and being in rebellion from God has not (Continued on page 2)

SBC Gifts Top \$38 Million

NASHVILLE (BP) — Missions contributions to Southern Baptist Convention causes topped the \$38 million mark in October, exceeding gifts for the same period of 1965 by more than \$3 million.

During the first 10 months of 1968, contributions through the Southern Baptist Cooperative Program unified budget totaled \$19,459,264, an increase of more than \$1.2 million over Cooperative Program gifts during the same period in 1965.

An additional \$13,620,282 has been given to designated Southern Baptist missions causes so far during 1968, an increase of \$1.8 million over designated contributions for 1965.

A monthly financial report from the Southern Baptist Convention Executive Committee set the total for SBC missions gifts—both undesignated and designated—at \$36,079,527, an increase of \$3,137,398 or 8.98 per cent over total missions contributions for the same period in 1965.

Biggest portion of the \$38 million has gone to the Southern Baptist Foreign Mission Board to finance SBC foreign mission efforts in about 60 countries. The board has received \$23.5 million in designated and undesignated contributions so far during 1968.

The SBC Home Mission Board has received an additional \$7.6 million during the first ten months. Twenty other Southern Baptist agencies, institutions, and causes have received financial support from the Cooperative Program, and from designated contributions.

The total gifts reported by the SBC Executive Committee, which channels the funds to the appropriate organizations, include only contributions for nation-wide and world-wide causes, and do not include amounts given to support local and state-wide missions efforts by Baptists.

Wales Baptists Mourn Tragedy

ABERFAN, Wales (BP) — The pews at the Zion Baptist Church here became both mourning benches and a welfare center following the coal slag tragedy that took the lives of about 140 Welsh school children.

Among the dead was the 9-year-old son of the church's pastor, Kenneth Hayes, plus 17 other children who were members of the church's Sunday School, the Baptist Times in London reported.

Because of illness, the pastor's six-year-old son and his wife, who teaches at the school, were spared. Mrs. Hayes stayed at home on the day of the tragedy to care for her sick son.

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DEDICATED YOUTH CONFERENCE READY

Dr. Chester E. Swor will be the principal speaker at the annual Baptist Dedicated Youth Conference to be held on the campus of Wm. Carey College in Hattiesburg, Nov. 23-26.

Dr. Swor, widely known Baptist youth leader of Jackson, will speak several times during the conference which will open with registration at 9:30 a. m. Friday and adjourn at noon Saturday.

Several hundred are expected to attend, according to Kenneth S. King, secretary of the Training Union Department of the State Convention

Board, sponsoring group. Those to attend are boys and girls enrolled in grades 10-12 in school who have made a public commitment to follow God's will for their lives.

"The Dedicated Youth Conference is probably the greatest opportunity for spiritual enrichment that is provided for Baptist young people in Mississippi," according to Norman Rodgers, associate in the Training Union Department who will direct the conference.

The program will include (Continued on page 2)

State Bodies Meet

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reaffirm its opposition to the acceptance of tax money for the support of any Southern Baptist institution was "enthusiastically and overwhelmingly adopted," observers reported.

The motion came following a strong speech by Lloyd Simmons, president of California Baptist College in Riverside, who opposed any encroachment of the time-honored Baptist principle of separation of church and state and the use of federal grants by Baptist institutions.

Illinois Has Meeting
ALTON, Ill. (BP)—The Illinois Baptist State Association meeting here defeated a motion to move its state headquarters from Carbondale to Champaign, Ill., and approved instead a three-year study of the proposal to move the state Baptist offices.

The convention authorized a committee to make the study, and instructed the committee to bring annual progress reports on the study until 1969 when definite recommendations are to be made.

A motion to move the headquarters from the Baptist Building in Carbondale to the Baptist Student Center in Champaign, Ill., lost in a vote of the messengers. The Student Center is located adjacent to the campus of the University of Illinois.

Another motion instructing the Executive Committee of the Illinois Association to go outside of the state to find an executive secretary for the state convention was also defeated.

Ohio Approves Budget
DAYTON, Ohio (BP)—The State Convention of Baptists in Ohio meeting here adopted its first million-dollar budget, and greeted a new editor of its official newspaper.

Elected as the new editor of the Ohio Baptist Messenger was L. H. Moore, who for ten years has been editor of the Illinois Baptist, weekly state Baptist paper for the Illinois Baptist State Association published in Carbondale, Ill.

The record budget totaled \$1,108,117, representing an increase of \$244,077 over the 1965 budget. Thirty-two per cent of the budget will be allocated to Southern Baptist Convention causes.

Michigan Approves Center
ROYAL OAK, Mich. (BP)—Construction of a \$400,000 Baptist Center in downtown Detroit to minister to alcoholics, dope addicts, broken families, juvenile delinquents, and senior citizens was approved by the Baptist State Convention of Michigan meeting here.

The convention voted to endorse a \$350,000 bond issue to erect the Baptist Center, to be located across the street from the state convention headquarters building on Cass Avenue.

The center will house a weekday ministry to the needy, a Baptist institute to train Negro pastors and other church leaders, and facilities for classes in homemaking.

Wales Baptists...

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Despite the loss of his son, Hayes, led a prayer service at the church the Sunday following the tragedy.

He told his church members that they must not be bitter against the coal company, but "we must approach it in the spirit of love."

After the prayer service, the church members turned the church into a welfare center to supply food and refreshments for the needy and the workers who searched the rubble for survivors and bodies.

State Board...

(Continued from page 1)
private parties for the construction of dormitories at no cost to the institutions.

The Education Commission makes its report to the Convention through the Convention Board and this recommendation was to be presented to the Convention this week.



A SERIES OF five area conferences for associational leadership was held in the state Oct. 31-Nov. 8 under sponsorship of the Cooperative Missions and Brotherhood departments. In photo above Dr. Foy Rogers (left) Cooperative Missions secretary, is seen introducing Rev. W. L. Crews, director of Juvenile Rehabilitation of the Home Mission Board, Atlanta, just before he speaks at Philadelphia meeting.



FOUR LEADERS at same meeting look over program. From left: Rev. Wm. Mitchell, director of Jewish Work, Home Board; Therman Bryant, associate in Cooperative Missions Department; Dr. Willis Brown, secretary military personnel ministries of the Home Board and Rev. Leon Emery, associate in Cooperative Missions Department.



REV. E. L. HOWELL, Brotherhood secretary (left), chats with Rev. Bobby Waggoner, a Brotherhood associational officer in Nebraska County (center), and Rev. Roy Collins, host pastor.

States OK Loans

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of its practices on "alien immersion."

On both issues, the convention refused to change its earlier decisions.

FLA. BAPT. DISALLOW FED.

PENSACOLA, Fla. (BP)—

The Florida Baptist Convention adopted a policy statement forbidding federal grants to Baptist institutions, and in effect told Stetson University that if it accepted any additional grants, convention financial support would be withdrawn.

An attempt to delete a budget allocation to Stetson, a private Baptist school in Deland, Fla., failed by a 60 to 40 per cent margin.

Earlier during the year, Stetson had accepted federal grants totaling \$944,587 to construct a new science building and a new law school building.

During a vote of the convention, Florida Baptists adopted a motion which stipulated that any Florida Baptist Convention agency or institution, including Stetson which technically is not owned by the convention, which receives a federal grant will automatically cease to receive Cooperative Program funds from the state Baptist budget.

A motion, however, to strike out the 1967 allocation of \$149,820 to Stetson was defeated by a big margin.

Adrian T. Rogers, pastor from Merritt Island, Fla., made the motion that the Stetson allocation be deleted, and he got strong support from Homer Lindsey Jr., pastor of Northwest Baptist Church in Miami.

At least a dozen speakers, most of them Stetson graduates, however opposed the proposal. One messenger, E. Mervyn Altman of Pensacola,

made a motion that the Stetson allocation be increased, but his motion was tabled.

The Executive Board of the Florida Convention had recommended a reduction in the Stetson allocation, from \$268,700 last year, to \$149,820 for the coming year. Their recommendation was approved as part of a record \$3.3 million budget which allocated 45 per cent to Southern Baptist Convention causes.

On federal loans, the convention report said it did not consider it a violation of church and state for a Baptist institution to accept loans when the "interest rates are not below the average cost of money to the lending agency... plus a reasonable service fee," and when "no requirements or controls are imposed by the lending agency which would pose a threat to religious liberty."

The report acknowledged "inconsistencies on the part of some churches, associations, conventions and Baptist institutions with regard to their application of the principle of separation of church and state."

The committee also said their studies had indicated "it is practically impossible for an educational institution of higher learning to operate without receiving either directly or indirectly some assistance which may be classed as government aid."

A final clause in the committee's report recommended that final determinations in these areas be withheld until the Baptist Education Study task and Baptist Joint Committee on Public Affairs studies are completed next year. Although this clause drew opposition from the convention floor, it was adopted along with the entire report.

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really sought to know and do God's will.

At conversion, through faith in Christ, man is remade, born anew. God has come in Christ to be what we are that He might make us into what He is. So we become new creatures in Christ, but the old nature dies hard. We still have trouble with our spiritual eyes and ears. Paul prays for the Ephesian people that they might have their heart eyes opened. We need also to have our ears opened that we might hear God's word to us. How deaf we are—how unattentive.

A world to be explored—nature to be subdued and Adam was hiding.

A world to be rebuilt—and Noah was drunk.

A kingdom at war—and David was lusty.

A world to redeem—the master praying and sweating drops of blood—and the disciples were sleeping! A nation in revolt and the king's son is slain. The message must be taken to the King. A runner is called for and Ahimaaz runs up. For some reason he is not given the responsibility of carrying the message. When he runs off Ahimaaz returns to Joab and says, "Let me run, too!" Joab says, "Why do you want to run? You do not have a message!" But Ahimaaz insists and so the son of Zadok runs off—with no certain message for the king!

There were prophets in Jeremiah's day, on the other hand, who proclaimed loudly a message that did not come from God. So, through Jeremiah God says: "I have not sent these prophets, yet they ran: I have not spoken, yet they prophesied. The prophet that hath a dream let him tell a dream: and he that hath my word let him speak my word faithfully." (Jeremiah 23:21-32.)

I. HAS GOD SPOKEN? DO WE HAVE A MESSAGE?

We should in these days be very honest with ourselves.

Do we really have a message, or are we merely mouthing words?

Are we trying to manipulate people, asking them to invest time, energy, thought and money in something that is all of our own making?

Paul struggled with the question, too. In II Corinthians 4:2—"but we have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully, for we preach not ourselves but

McCall Addresses

(Continued from page 1)
to be the cutting edge in witnessing and the saving salt in society and he has dulled himself as he has tried to be the cutting edge himself.

"The problem with our churches is we have religion in moderation when what the world needs is some quiet fanatics."

"We Americans have thought about religion like the Greeks instead of the Hebrews. The Greeks focused on right thinking while the Hebrews centered their attention on right acting."

"The Greeks would ask 'What do you think about God?' while the Hebrews would ask 'How do you serve God?'"

The men's conference was held Monday beginning at 3:00 p. m. Roy Kuykendall, Newton, is conference president.

A highlight of the meeting was the annual banquet held at 5:20 at the Masonic Temple with Rev. L. E. Coleman, of Memphis, as the speaker.

Helicopter Crash

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As the helicopter attempted to take off, it stalled and crashed through utility wires and onto a residential street one block west of the seminary campus.

The helicopter had barely reached tree-top level when it stalled. It apparently had difficulty in getting off the ground.

A seminary spokesman said it was a miracle that they lived through the crash, especially with only minor cuts and scratches.

Johnson and Hayes were on their way to the New Orleans International airport to catch a plane to Memphis. They were treated at the scene of the accident and sent on their way to Memphis.

We Have A Message...

Christ Jesus the Lord!"

Do we have a message—Has God given it to us? Or do we like the son of Zadok run with no message?

We may run with no message—but it isn't because the message hasn't been delivered—it has gloriously. The Old Testament is filled with it. They looked and hoped for the day to come when the message would come in its fullness. The prophets foretold it with remarkable clarity and detail. The sacrificial system and the tabernacle and temple foreshadowed it. The star marked the birthplace. The angelic choir sang the welcome chorus. The wise men knew of it. The shepherds heard and bowed at His feet.

Yes, the message has been given and men and women have died proclaiming it. From burning martyrs fingers we have had the torch passed on to us. From the nail scarred hand of Jesus it has come to us. It has been entrusted to us. It is our stewardship.

II. WHAT THEN IS THIS MESSAGE?

Paul Tillich says: "The message is infinitely simple, yet rich and profound, and concentrated in four words: 'Thou art the Christ!'"

Archibald Hunter said: "Jesus is Lord!"

Paul says: "I am determined to know nothing among you save Jesus Christ and Him crucified." (I Cor. 2:2)

Paul admonishes Timothy "to preach the word, be instant in season, out of season—" (II Tim. 4:2.)

This is our message—the Word of God. But we must understand what the word is. It is the Book but much more also!

It is not merely The Book. Nor is it mere doctrine or dogma, commandments nor rules. "The Word is Christ Jesus Himself. 'In the beginning was the Word and the Word was with God and the Word was God'" (John 1:1) and "The Word became flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the father full of grace and truth." (John 1:14)

The Word of God is our authority. It is Christ Himself. He is the Word. The scriptures testify of him—"Search the scriptures, for they are they which testify of me." (John 5:39)

The Word of God—our message—is all that God has done in and through Christ Jesus for your redemption and mine. It is God's love and grace. It is Christ's humiliation. It is His life, His teachings, His example, His death, His resurrection and His promised coming again. It is the coming of the Holy Spirit and His presence with us day by day.

The disciples were bidden to preach the word—and they died for it long before it was written down.

Study the "Kerygma" of the early church and you find this is what they preached.

But there is another truth we often miss. These disciples believed that when they preached Christ that he was present as they preached! That he was in the word as it was proclaimed. Mark 16:20 states: "And they went forth, and preached everywhere, the Lord working with them and confirmed the word with signs following." Did he not say "And lo, I am with you always?"

The good news of the gospel then is not merely telling the old old story but is rather confronting the world with Christ Himself.

It isn't preaching about Jesus—it is preaching Jesus. Holding High up to all the world. It isn't talking about something that has happened or will happen. It is telling the world that someone is here and in Him all things happen!

Emil Brunner says: "Faith in Jesus Christ is not an interpretation of the word, but it is participation in an event, in something which has happened, which is happening and which is going to happen."

The gospel is confronting men with Christ, now!

In creation God spoke and the world was formed. In the gospel God speaks and new men are formed. In creation God spoke and order came out of the chaos. In the gospel God speaks and these chaotic lives of ours become quiet and orderly with values and perspectives restored.

This is the message we are to deliver.

III. IT IS THE MESSAGE

THE WORLD NEEDS

They have looked longingly to us as Christians.

They have heard of our Christ. Many feel that we have in him the answer. They have asked for our secret. Like the Greeks of old they cry "Sirs, we would see Jesus!"

But have we proclaimed the message? Have we too often been like the prophets of Jeremiah's day who bear a message of our own and not God's? Or like the son of Adok are we running without a message?

The world cries to us for the word of life, but we have given them bread and beauty and ritual and ceremony.

In the midst of perhaps the greatest revolution in the history of civilization with massive weapons of untold destructive power hanging over our heads on threads as thin as that which held the sword over the head of Darnocles. With our moral codes being rewritten before our eyes by prophets with no belief in God let alone a message from him. With sacred things being treated lightly or trampled under foot. With half-truths filling our ears daily and all manner of evil influences spewing forth all around us.

And with the means to let the world know the news in a matter of seconds—

We who are followers of Jesus the Christ—who have been called—redeemed by His blood—with the inspiration of two thousand years of heroism and faith behind us—with the message the world needs—what are we doing?

We are busy running to and fro

We are promoting—measuring one another—

We are congratulating ourselves

We are building buildings

We are talking much

But I'm afraid we're dealing with the "trivia" of life—the "stuff" of this world.

Quibbling—making noises—

Not stopping long enough

or keeping still long enough

to hear God's message for this turbulent world.

People dying—and we with the message—Do you see it?

Sunday school teachers with no message

Choir members singing with no message

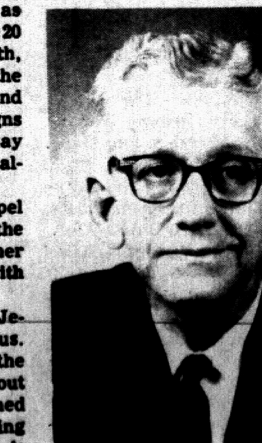
Tennessee Board Okays Purchase Of Building Site

NASHVILLE (BP)—The

first step towards construction of a new office-building for the Tennessee Baptist Convention was taken here by the convention's Executive Board.

The board voted to purchase property adjacent to Belmont College (Baptist) here for \$125,000, provided the Nashville zoning commission approves it for an office building.

Acting on a recommendation from the board's long range planning committee, the board also voted to hire an architect to design the new office building as soon as purchase plans are finalized.



Chester E. Swor

Dedicated Youth

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worship services, vocational conferences, personal problems conferences and fellowship opportunities.

Special music will be rendered by the Dedicated Youth Conference Ensemble, under direction of Dr. Donald Winters, of Wm. Carey College.

Those in ensemble are: Annie Laurie Fortenberry, Jeanie Hamilton, Karen Martin, Judy McDonald, Margaret Rochinski, Gale Smith, Linda Taylor, Danny Cook, David Gray, Warren Halliday, Jimmy Hamstead, Tommy Hensell, Tommy Saterfield, Jimmy Thrash.

Preachers rushing in on Saturday night and grabbing Barclay, the Pastor's Saturday night friend, and hoping the people will not know.

This is our sin. Emil Brunner said: "The greatest sin of the church is that she withholds the gospel from the world and from herself."

The four leprosy men of Samaria said: "We do not well: This day is a day of good tidings, and we hold our peace—" (II Kings 7:9).

Paul Scherer cries: "If something in your ministry must be neglected let it be something other than the preaching of the word."

Karl Barth says: "A man's best may not be good, but that is not his fault, but anything less than best is impertinence."

Paul Butler says: "If we only realized the power of the gospel, we could take the world for Christ with our preaching. The works of God and his great love must be our message. God is alive, Christ is Saviour, Salvation is for all men and the church is entrusted to keep the gospel alive from generation to generation until men come to radiant living faith. Archimedes thought he might move the world if he could find a fulcrum large enough and a place for his feet to stand. The gospel is our fulcrum and the pulpit is our place to stand."

We do have a message—and it must be proclaimed to all man

in every walk and circumstance of life.

Our message is Christ Himself—

He meets every need—answers every problem. He calms our fears, quiets our anxieties and conquers our prejudices.

He is our word to proclaim. But there is one more thing we need to realize anew.

IV. THE MESSAGE MUST BECOME FLESH IN US.

We must do more than say the words.

We must do more than mere lip-service. Emil Brunner said: "The weakness of the church lies in the fact that she lacks the LIVING WORD and consequently has no real message for the world!"

The early disciples believed not only that when they preached the word He was present in it but that not only did the word become flesh and dwell among us but that all who receive the Son—who accept the new life He offers, have a new wonderful fellowship with him—for He comes to indwell his followers—

We become "Living Epistles!"

That as God becomes flesh in Christ Jesus So we become incarnations of Christ

Christ becomes flesh again in us

"Christ in you, the hope of glory."

My earthly father died—I carry on—and in a very real sense I am a reincarnation of my father.

My son then relives my life.

He is a reincarnation of me.

So the message and the messenger become the same.

The message must come to life in your life and mine.

We are in our proclaiming not recounting certain facts—we are living a life.

James Stewart says: "Christian preaching begins only when faith in the message has reached such a pitch that the man proclaiming it becomes part of the message proclaimed!"

"These Christians", cried Nietzsche "must show me they are redeemed before I will believe in their redeemer!"

Oh we have a message—of love and compassion, of grace and mercy, of salvation and life.

We are commissioned to deliver it with our lives.

We are to proclaim it with joy, enthusiastically, effectively, and faithfully.

Proclaim it as dying men to dying men.

Soren Kirkegaard said: "There is something quite definite I have to say, and I have so much on my conscience that I dare not die without having uttered it. For the instant I die and thus leave this world, as I understand it, I shall in the very same second be infinitely far away, in a different place where the same question will be put to me: 'Hast Thou uttered the definite message—and definitely?' And if I have not done so, what then?"



FROM JUNGLE TO BERLIN — Rachel Saint of the Wycliffe Translators introduces Kimo (left) and Komi, Auca Indians, to the busy city of Berlin and the Kurfurstendamm Street. The trio left the jungles of Ecuador to participate in the World Congress on Evangelism held at the Kongresshalle in Berlin. Miss Saint's brother, Nate, was one of five missionaries killed by the Auca tribe 10 years ago. Since that time most of the tribe have become Christians.

World Congress Impresses Baptists

(Continued from page 1)

summarizing the consensus of opinion expressed by the Baptist delegates and observers.

The informal group suggested that Southern Baptists should implement the ideas expressed during the Congress by continuing "to think and plan in terms of evangelizing the world in this generation."

As other suggestions for implementation, the group proposed: preaching the gospel with simplicity and reliance on the Holy Spirit; using modern literacy methods in evangelism, using mass communications media to relate the gospel to our time; beginning by rededication of each participant; and reconfirming the present Southern Baptist evangelistic program "with our conviction that these plans can work only when those who use the plans are filled with the Holy Spirit."

The four-member committee also reported seven distinctive impressions of the sessions as indicated by the discussion of the Baptists attending the Congress.

Said one of the items: "Great value and encouragement were derived from fellowship with Christians of other countries and denominations."

About 1,200 delegates and observers from more than 100 countries attended the Congress. Estimates of the number of denominations represented ranged from about 70 to 100, according to Congress officials.

Another often-repeated impression was that the Congress had a strong emphasis on the Bible, the power of the Holy Spirit, and concern for a lost world.

Other impressions included: the congress focused its attention on basic evangelical doctrines and avoided theological extremes; the congress sought to create a sense of urgency concerning personal evangelism, participants were made aware of the estrangement of young people from the church and the need for devising ways of reaching these groups; and that the papers and addresses were stimulating, perceptive and well prepared.

The only negative impression expressed by the commit-

tee's report was that "positive emphasis was not given to developing the doctrine of the eternal destiny of the lost and to the centrality of preaching in evangelism."

During the meeting itself, Baptist Evangelist John Haggal of Atlanta commented that "Southern Baptists are happy to co-operate with anyone who wants to bring people to Jesus Christ."

Cooperation Cited
"Although we are not formally or organically involved in the ecumenical movement, we do cooperate," observed Haggal.

Southwestern Baptist Theological Seminary Professor Roy Fish expressed concern about Southern Baptists' "going on in the program of world evangelism."

"When are we going to begin to evangelize the world?" Fish asked. "If I understand this congress interpretation, we must take the gospel to every person in every country of the world."

The committee's summary of impressions concluded by expressing thanks to Billy Graham and Christianity Today Editor Carl F. H. Henry "for providing for us and to other evangelistic leaders the privilege of meeting other Christians vitally interested in evangelism and the privilege of fellowship" with them.

"We believe that the effects of this Congress will be definitely felt in the life of Southern Baptists in the years that are ahead," the report concluded.

The report was prepared by V. L. Stanfield, professor at New Orleans Baptist Theological Seminary; Roland Jarard, Birmingham pastor and former Alabama Baptist's evangelism secretary; Eugene Grubbs, California Southern Baptists' evangelism secretary; and Fish.

NEW CHURCH, MISSION, IN GUYANA

On the last Sunday in September, Missionary Charles P. Love walked down the muddy banks into the Berbice River at New Amsterdam, Guyana, and baptized Whitney J. Vyfhuis, a school principal. Then Mr. Vyfhuis baptized 16 other new Christians, including his wife. After the baptisms, they trooped back to the Vyfhuis home, where they met for Bible study and worship, and organized New Amsterdam Baptist Church.

Located in the new nation's second largest city (15,000 population), New Amsterdam Church is the fourth to be organized since Southern Baptist mission work began in Guyana (then British Guiana) four years ago.

Representatives of the other three—Central Baptist Church, in Georgetown (the capital), Maria's Pleasure Baptist Church, on Wakenaam Island, and Good Hope Baptist Church, at Canal Number One, on the west bank of the Demerara River—composed the constituting council for the new church.

September also saw the organization of Campbellville Baptist Mission, in Georgetown, sponsored by Central Church.

Mr. Vyfhuis, already an active evangelist who preaches whenever he gets an opportunity, whether it be on a street corner, in a village, or in a lumber camp, was called to the pastorate of the New Amsterdam Church.

"As soon as the moderator declared the congregation duly organized, they took up an offering," reports Missionary Otis W. Brady. "I thought to myself, You are Baptists! Even before the formal organization, they contributed to the expenses of Baptist radio evangelism in Guyana."

A fellowship meal of pepper pot (local stew of meat and herbs), shared by members and guests, topped the day's activities at New Amsterdam.

That same day was a memorable one for members of the new mission in Georgetown. In the warm black evening, singing "Onward Christian Soldiers," they marched from a school building where they had been meeting to a small new concrete building of their own.

The President Speaks

(Continued from page 1)

ported to the 1940 Convention that Carrollton had been selected, as the site for the contemplated Baptist College. Judson's Charter was amended to authorize the transfer to Carrollton. The Institute was merged with a Seminary in Middleton and named The Middleton Literary and Theological Institute. Steps were taken to transfer the title to the Convention, but, due to Baptist procrastination, the trustees failed to act and Carrollton began to clamor for the school. In the meantime, a Convention wide campaign to raise \$100,000 for Christian education fell flat on its face. The Convention of 1945 officially washed its hands of the school. This action seems to have been the last serious attempt of the Convention to give birth to a school.

No Schools Founded
During its 130 years, the Convention has not founded a single surviving institution of higher learning. It has acquired three senior colleges and one junior college by adoption. The operation of these has not been without problems, most of which have revolved around inadequate financial backing. For example, the 1892 Convention dealt with the problem of operational deficits, which had been accumulating annually, at Mississippi College. Feelings ran high and after a furious battle on the Convention floor, the Convention voted to move the college to Meridian. Unfortunately, we Convention messengers are sometimes swayed more by thunder than light, and such was the circumstance on that occasion. Later the Convention made a discovery, which the messengers of this Convention would do well to remember, that no Convention has the option of determining historical facts by a vote. The messengers discovered, in spite of their official action, that Mississippi College could not be moved because of legalities which were imposed at the time of the acquisition of the college. Serious controversies have also revolved around the operation of two other colleges. The 1930 Convention voted to close Clarke Memorial College and did not officially accept it back into the family of institutions until 1945. In 1935 a crisis arose at Woman's College which eventually brought about the resignation of the entire Board of Trustees in 1940 and cessation of operation until 1947.

No Permanent Solution
This brief and partial historical panorama of institutional problems and their solutions illustrate that no one Convention has the wisdom and foresight to solve our problems for all time. Whatever the action of this Convention may be, we can rest assured that it will not vote in the millennium of Christian education. We have only begun to grapple with problems which demand clear thinking, controlled emotions, and undistorted facts. In fact, some of our thorniest problems are yet ahead of us.

Like it or not, we cannot ignore the fact that since the inauguration of Franklin Roosevelt as President of the United States, we have lived under a government whose

political philosophy is one of socialism. Our society is already a controlled society. Government is not going to leave untouched our institutions of higher learning, be they Christian or secular. Whether Baptists, in protest of this philosophy, will get out of the education business and turn over the education of their children to the state and-or the Roman Catholic Church or swallow their pride of history and adjust to facts as they are, remains to be seen. However, we cannot deny the obvious fact that a revolution has already occurred. The evidence is in our churches where many of our finest young people have already found that our colleges have necessarily set a price which they are unable to pay. A formula must be found, and found soon, to reverse this trend or we will be educating fewer and fewer ministerial students and Baptist students. One or more of our institutions may survive by catering to the economically privileged, but the purposes which we now hold for our institutions will have gone by

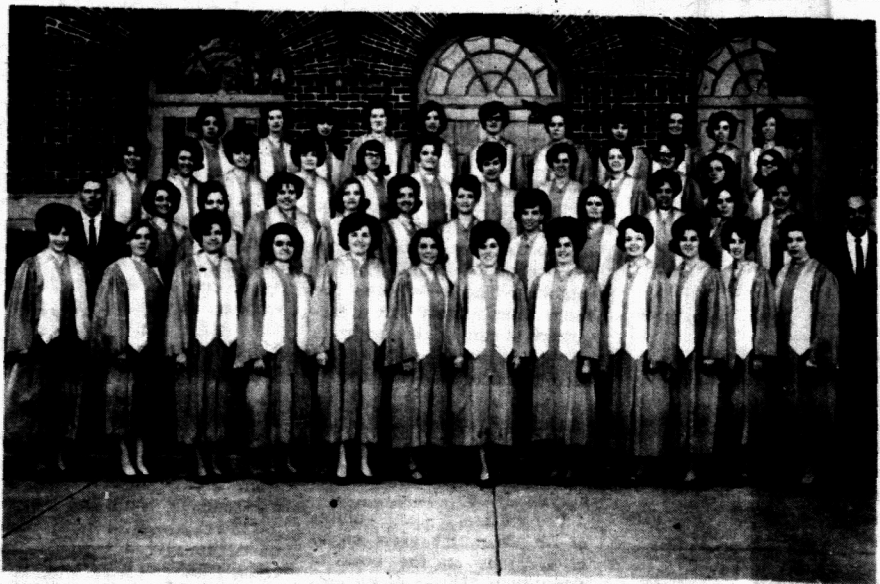
the board. In the past the leadership of our denomination has come from the very people we are now pricing out of the field, and to fail to educate these people at the grass roots spells denominational extinction.

Other Problems

Another problem that we shall have to grapple with is the race question. This question will not always be ignored. If we refuse to come to grips with it, our children will assign our Convention reports and actions to the limbo Dante reserved for those who "refused to take sides." For some time now, the race question has hung over this our Convention like a dense fog which has kept us from clearly perceiving some of the most vital issues facing us. Pompous prattle nor pious platitudes will never substitute for an honest and prayerful grappling with this question. Many actions of this Convention will only be interim actions until this issue is resolved.

At some point in the near future we shall be forced to

(Continued on Page 5)



THE 1966-67 BLUE MOUNTAIN CHORUS, pictured above with their conductor, Dr. Brooks Haynes, right, and accompanist, Edward Ludlow, left, sang at the Mississippi Baptist Convention on Wednesday, November 18, at 4:30 p.m.

ABC Rejects 1969 Crusade

(Continued from Page 1)

cil's resolution on Black Power rejected violence and approved the non-violent technique in establishing justice, it commended the use of "power" by Negroes to protect their rights and to achieve their purposes.

The resolution said, "biblically speaking 'all power belongs to God' and must be exercised responsibly under God. However, to fail to use power is a misuse of power."

It continued, "Reconciliation cannot be achieved at the expense of justice, and justice cannot be achieved without the use of power." It then called on American Baptists "to help our constituency and fellow Americans to understand and share in an equitable and responsible use of power by all of our nation's citizens."

Convention President Tiller

told the press following the General Council meeting that he was keenly disappointed by the refusal to participate in the Crusade of the Americas. He also pointed out that he wished to disassociate himself with the resolution on "black power." He had earlier opposed the resolution in the Executive Committee of the General Council.

In his report to the General that although the American Baptist denomination is in good health there are divisive forces at work in the fellowship.

"The most divisive force in our fellowship today, curiously enough," he said, "is the subject of Christian unity."

He pointed out the division among American Baptists over participation in the Consultation on Church Union which involves nine denominations. American Baptists maintain a consultative relationship rather than the status

of full participants in the Church Union movement.

Tiller deplored the refusal of American Baptists to cooperate with other Baptists fellowships in many areas of activity.

"If we stopped acting so isolationist with regard to our Baptist brethren we might even lead them into new insights," he said.

Tiller also struck at the divisive spirit now evident in American Baptist Convention ranks. He said, "The difference of opinion is marked by a growing intolerance for one another's views—an intolerance strongly reminiscent, for the old timers, to that which prevailed in the discussions of the 'Inclusive Policy' of the Foreign Mission Board 25 years ago."

That division resulted in a split in the American Baptist Convention and the development of the Conservative Baptist movement.

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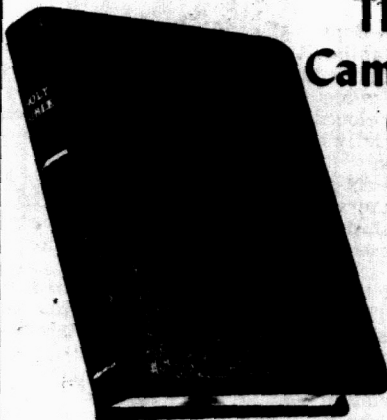
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JOE T. ODLE, Editor

cent of the total to state Baptist causes, and 20 per cent. to Southern Baptist Convention causes, and increase of one-half per cent to SBC causes.

The President Speaks

(Continued from page 3)
decide whether we are to continue to operate four institutions and maintain multiple administrations. The Convention will have to determine what its relationship to the growing number of departments of religion on secular campuses will be. Responsible stewardship will demand that this Convention re-examine a loose policy which has allowed some of our institutions to increase their capital investments while their future has hung in the balance.

Is Christian Education Needed?

All of these problems, along with many others, will demand our prayerful concern and positive action. The problems are so many, so complex, and so disturbing that some Baptists are now asking, "Do we as a denomination really need institutions of higher learning?" The remainder of this address shall be an attempt to show that we do.

In a recent book entitled, *The Crisis of Western Education*, written by a Harvard historian, Christopher Dawson, this author reminds us that the heart of Western civilization is its Christian culture; that the Western heart is not beating at the center of things where it belongs, but is floundering on the fringes; that Western civilization is sick with a bad case of secularism. One of the most serious symptoms, which may well finish off the patient in the end, is the loss of moral order.

The Western world, says Dawson, has become so deeply secularized that it no longer recognizes any common system of spiritual values, while its philosophers have tended to isolate the moral concept from its cultural context, and have attempted to create an abstract, subjective system of pure ethics.

Another author, Elton Trueblood, in a book entitled *The Predicament of Modern Man*, makes a similar diagnosis. He says,

The awful truth is that our wisdom about ends no longer matches our ingenuity about means. And this situation, if it continues, may be sufficient to destroy us, because, just at the moment of history, when the technical conditions for the oneness of the globe have finally appeared, we are woefully lacking in the moral conditions that are required if this situation is to be a blessing. . . . Because of a lack of moral direction, what might have been a blessing becomes a terrible curse, and the predicament of modern man is that he has built up a complex civilization, but he may lose it, because in his proud hour of achievement he has so largely lost, or never developed, the inner resources that are needed, to keep a possible boon from becoming a calamity.

There are many measurable causes for this sickness of Western civilization, but underlying most of them will be the trial separation of education from a Christian philosophy.

Early Christian Purpose
That the Christian purpose was dominant in our first elementary schools was evidenced in the textbooks that they used. During the seventeenth century the Bible was the only universally used textbook. In 1800 the New England Primer was published. Drawing heavily from the Scripture texts, it also contained both the Westminster Catechism and John Cotton's "Spiritual Milk for American Babies." It has been said that "it taught millions to read, and not one to sin." This remarkable textbook was the chief school and reading book for the next century and a quarter.

When the New England Primer yielded its place as the most widely used textbook, it was succeeded by the notable McGuffey's Readers, which were likewise saturated with direct instruction in Scripture and moral principles drawn from the Bible.

Bible Teaching Dominated
For the first four-fifths of our American history the Bible not only was widely read in our schools, but its teachings also dominated the content of our most extensively used lower grade textbooks. Further, many of America's great universities were founded by Christians. For example, Harvard was founded in 1636 by John Harvard, a

young Puritan clergyman. Yale was founded in 1701 by ten Connecticut clergymen. Princeton was founded in 1746 by the Presbyterian Church.

But something happened; about 1850 an organized movement to secularize education first became noticeable. This secular trend developed along two lines.

First, the use and influence of the Bible in the school room and in textbooks were gradually reduced. A comparatively recent survey of the "readers" used for textbooks in Massachusetts schools, for example, revealed that in 1800 spiritual and moral lessons accounted for ninety-nine per cent of the content. By 1875 spiritual and moral content of the readers had been reduced to fifty per cent. By 1946, less than one per cent of the material in the readers used in the public schools of Massachusetts had any moral or spiritual significance. These figures are typical of the trend in the content of American textbooks. As a consequence, pupils began to study the universe and the world we live in with no reference to the Creator; they studied the history of prime ministers and potentates with no mention of the King of kings.

Secular Philosophy

The second line of development to propagate secularized education was training teachers in the philosophy that spiritual values were to be ignored in the classrooms. As the atheistic philosophy of the new Paganism came to dominate the thinking of professors of education, Biblical faith was sneered at as superstition, and human intellect under the control of science was enthroned.

The secularizing of American education was tremendously accelerated during the 1930's, when many of our leading educators visited Communist Russia. Among these were John Dewey, and William Kilpatrick. There these educators saw a society based on three principles:

1. Man's intellect is the supreme force in the world. Science is supreme. In other words, "There is no God."
2. Man is an animal, the product of evolutionary forces. Since there is no God, obviously man is not a special creation.
3. Man is completely the product of his environment. By controlling the surroundings it is possible to create a new man. Economic determinism, as this is called, denies spiritual intervention to make man a "new creation."

With John Dewey as philosopher captain, William Kilpatrick as interpreter- lieutenant, and a corps of loyal associates, the movement to take God out of American education has proceeded at an ever-accelerating rate. Public education in America is today almost completely secularized. From grammar school through college our public educational system is creating a secular mentality faster than our churches can Christianize it.

Said the lead article in *Harpers Magazine* for March, 1966:

Our present system of . . . education is so much the creature of vested interests and dead tradition, contains so much sheer automatism, snobbery, and prejudice, and so little pertinence to the real needs of men, that any conceivably effective antidote would be too radical to be tolerated by its custodians. . .

To put it tersely, modern secular education is geared to produce men who are smart and wicked, and who are totally lacking in moral absolutes. It was the great military General Omar N. Bradley, who said:

Our knowledge of science has already outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. . . . Men are stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear

giants and ethical infants.

Indeed, "Many are of the opinion that man has taken his final examination and failed."

Man should not have to be subjected to the godless culture behind an iron curtain to see that a Christian philosophy is needed if the mass data accumulated by man's wisdom is to have meaning. Nevertheless, it was Boris Pasternak in his novel, *Dr. Zhivago*, who said: "You said that facts are meaningless unless meanings are put into them. Well, Christianity, the mystery of the individual, is precisely what must be put into the facts to make them real."

Secular Education Fails

We must frankly admit that we cannot depend upon the academic atmosphere of our secular institutions to promote the moral climate that is essential to the salvation of Western civilization. After eighteen centuries Christian scholars can finally hurl back the charges which Celsus, the aggressive Roman antagonist of Christianity, flung at second century Christians; because education divorced from Christianity has produced a philosophy which is intelligently reprehensible, socially despicable, morally debased, politically subversive, and theologically absurd. Secular education leaves the students without pointing out to them the direction of life. "They are left mere playthings of the fates, feathers in a mighty wind, pieces of driftwood on the ocean of eternity." They are without any invisible means of support. Young men and women without spiritual resources, without a vital, living, positive, perpendicular relationship with God through faith in the God - Man, Jesus Christ, become the "hollow" people of T. S. Eliot's poem, who have lost their direction, and who have lost their souls. The October issue of *Moderator*, a national magazine for college students stated: "There will be 1,000 students who will take their lives this year, 9,000 who will attempt to do so, and 80,000 more who will threaten suicide."

The story is told that Arthur Schopenhauer, the German philosopher, was seated on a park bench when an approaching policeman, thinking he was a bum, tapped his shoe with a night stick and said, "Come, come now. Who are you and what are you doing here?" And Schopenhauer replied, "I would to God that I knew!" The youth of our age urgently, though perhaps unconsciously, seek the answer to such basic questions as these. The mission of the Christian college is to supply the answers to these important questions. The Christian college teaches that behind all life is a Creator, and that man and the world are his creations. It bases its philosophy of education on the Bible and the Gospel of Christ. "Both the secular and the Christian scholar will deal with the same facts in his field; but the facts, once determined, will then begin to mean vastly different things to the man looking at them."

Purpose
In view of the vast gulf which exists between the philosophies of the secular and Christian colleges, Baptists must determine what they really want from their colleges. We do not expect a Christian college to be a glorified Sunday school or organized camp meeting. The college campus can never substitute for the work of the church - it can only augment it. I would mention three things that we do expect.

We want our colleges to produce students who have developed the habit of inquiry. When I was invited by the faculty of Southern Baptist Theological Seminary to do graduate work leading to my doctorate, Dr. Sydnor L. Stealey was my major professor. In our first interview he asked: "Son, does your mind ask questions?" I see now that that question, no matter how trivial it seemed at the time, was the most important question he ever posed for me to answer. Many years ago Plato said the mark of a philosopher was "wonder." Galileo wondered about the swinging chandelier; Newton wondered about an apple; James Watt wondered about a little - and in each case science leaped forward. "The life of



the mind is basically curiosity overcoming inertia." Curiosity may have killed the cat, but without curiosity the cat would never have made Dr. Seuss a wealthy man.

The development of the inquiring mind is perhaps the major obligation of our Christian schools. Yet, someone has described a college education as "the process of casting artificial pearls before genuine swine." In a Christian college we have the opportunity to show this statement to be in error, because the Christian professor becomes the catalytic agent who helps the student set the pearl of great price in a mounting of quality education. If all we want is information, the public libraries are full to overflowing, but man's needs go beyond those "Immense Teutonic encyclopedias in which every known fact is embalmed." No one really becomes educated until his mind is awakened to independent activity.

Robert Mounce, in a provocative article entitled "The Evangelical Church and Higher Education" says:

In order to be a student one must ask questions. Not questions which simply invite authoritative answers, but questions which constantly test the validity of proposed answers. The goal is not skepticism but careful and unhurried progress from premise to conclusion and back to premise again.

We also want our colleges to produce graduates who have developed the power of discernment. Man lives out his life in an atmosphere in which truth and error are constantly mingled. If he is a searcher after truth he accepts the constant obligation to discern, to evaluate, to choose. There is a real urgency about life because the larger issues which shape and mold the destiny of man cannot be learned by trial and error. In a real sense we pass by the ultimate issues but once. Discernment in these areas is our most critical need.

To develop the student's capacity for rational judgment is one of the college's supreme responsibilities. We realize that this may demand that the professor occasionally trouble the waters, but we expect him to be the kind of a Christian scholar who will be a beacon light giving direction during this ensuing storm. Robert Mounce of Bethel College says:

The role of our Christian colleges is to open up the various possibilities, to allow the student the conflict of personal engagement, yet stand by for guidance and direction. Neither a protected indoctrination nor an undisciplined liberalism is the friend of truth. The one creates an automation; the other tears a

running stream into a stagnant marsh.

Flaw in Great Society

The so called Great Society has a flaw which may be the undoing of Western civilization. It is called conformity-character by automation. Secular education is one of the moulders of this conformity. One of our students who is enrolled in a rather large university gave this testimony on "Off to College Day": "I am 42B, a faceless fixture in a factual factory, an IBM card, a digit instead of a person. My professor doesn't even know my name, nor am I any better for I don't know the name of the girl in the seat next to me. She is simply 42C."

Christian education must become more for us than a first class ticket on the Great Society Special. In this time of revolutionary thought, our Christian colleges must train revolutionary thinkers. "We must anticipate the new, not to follow it, but to develop it. Our reach should not be to conform to the culture, but to be a transforming influence in it. Graduates of our institutions should possess the power of discernment. They should dare to stand on their own educated Christian convictions in a world of conformity. They should ventilate the world with the winds of the Spirit. No secular institution will or can compete with us on that score. Our Baptist educational institutions will have proven that there are logical reasons for their existence if they can produce educated Christians who will not succumb to the pressures of pagan culture. I like the noble independence expressed by Rostand's Cyrano de Bergerac when he declined the patronage of Cardinal Richlieu. He declared:

What would you have me do? Seek for the patronage of some great man, And like a creeping vine on a tall tree crawl upward, where I cannot stand alone? No thank you! Be a tuffin in the vile hope of teasing out a smile on some cold face? No thank you! Make my knees callous, and cultivate a supple spine, Wear out my belly groveling in the dust? No thank you! . . . In a word, I am too proud to be a parasite, And if my nature lacks the germ that grows towering to heaven like a mountain pine, I stand, not high it may be! but alone.

The Teacher
The third goal that we have for our denominational educational institutions is the creation of a vision of habitual greatness. The professor is the most important factor in Christian education. The student may forget most of what is taught in text books but he remembers the attitude, spirit and character of the professor.

It is because the Christian professor has seen someone that he can talk to those who have seen less, but who want to see more. As Ophelia says, "I have seen what I have seen, see what I see!" To catch a vision of Christ integrated into all of life's activities will produce Christian men and women who possess:

- Self-confidence without being conceited;
- Aggressiveness without being reckless;
- Conviction without being dogmatic;
- Courage without being careless;
- Enthusiasm without being

Over five hundred years ago Chaucer gave us a description of the ideal teacher in his characterization of the Clerk of Oxford. His summary of the poor scholar was eloquent in its simplicity: "Gladly would he learn and gladly teach." I would add to that characterization that he is a mediator. He brings about a glorious marriage between man's reason and God's revelation in the minds of his students. The Christian professor will insist that "to knowledge must be added wisdom; to vocational competence must be added skill in the fine art of living; to facts must be added an understanding of the attitudes and relations that produce happiness for the person and the highest welfare of those whom his life touches." He knows that man is essentially a monstrosity if he is intellectually alert but morally dull and insensate; if he is well equipped for a vocation but ill-equipped to live happily with people and usefully as a member of society; if he is skilled in asking questions but deeply disturbed because he knows no fundamental answers. A Christian professor believes that knowing how to live is just as important as knowing how to make a living. One such professor writes:

There is only One who knows the end from the beginning; only One who can correlate all the diverse events of time in conformity to a unifying principle, an overarching purpose . . . the events of the passing hour are determined by the ultimate purposes of God for his people and his world. They are determined, not by economic or sociological forces inherent in the process of history, but by divinely ordered principles that are beyond the passing moment and outside the temporal scene. History is "His story" in very truth, and can be interpreted aright only in the light of a knowledge of His providential grace and truth. "Things present and things to come" can be interpreted only by those who are not "separated from the love of God in Christ Jesus, our Lord."

It is because the Christian professor has seen someone that he can talk to those who have seen less, but who want to see more. As Ophelia says, "I have seen what I have seen, see what I see!" To catch a vision of Christ integrated into all of life's activities will produce Christian men and women who possess:

- Self-confidence without being conceited;
- Aggressiveness without being reckless;
- Conviction without being dogmatic;
- Courage without being careless;
- Enthusiasm without being

presumptuous;
Confidence without being easily deceived;
Initiative without being boastful or pretentious.

The kindly old professor, who served as guide, philosopher and friend to generations of undergraduates, may be almost as extinct as the whooping crane in secular education, as some have charged, but he still exists in circles of Christian education.

Times change, and with them educational procedures. We shall not return to the era in which the ideal college education was defined as President Hopkins on one end of a log, a Williams College student on the other, assembly-line procedures are replacing that ideal. We would like, however, for our teachers to instill such a vision of greatness into the students that the truth of Arthur Guiterman's poem, "Education," would in some measure describe our faculty members.

Mark Hopkins sat on one end of a log
And a farm boy sat on the other.

Mark Hopkins came as a pedagogue
And taught as an elder brother

I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught,
For the farmer boy he thought, thought he,
All through the lecture time and quiz,

"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is."

Theology, languages,
medicine, law,
Are peacock feathers to deck a daw

If the boys who come from your splendid schools
Are well-trained sharpers or flippant fools,
You may boast of your age and your ivied walls,
Your great endowments, your marble halls,
And all your modern features.

Your vast curriculum's scope and reach
And the multifarious things you teach—
But how about your teachers?

Are they men who can stand in a father's place,
Who are paid, best paid, by the ardent face
When boyhood gives, as boyhood can,
Its love and faith to a fine, true man?

No printed word nor spoken plea
Can teach young hearts what men should be,
Not all the books on all the shelves,

But what the teachers are, themselves.
For Education is, Making Men;

So it is now, so was it when
Mark Hopkins sat on one end of a long
And James Garfield sat on the other.

Conclusion
In conclusion, our denomination is spending, and will continue to spend large sums of mission money on Christian education, because we believe Western civilization, and indeed the whole world, needs men and women who are both brilliant and holy. Our age desperately needs leaders who have developed inquiring minds, leaders who have developed the power to discernment, and leaders who have caught a vision of habitual greatness. Our goal is not to just give man an education, but to give him a Christian education. To paraphrase the words of Joseph Addison in *The Spectator*, such education will be a companion which no misfortune can depress, no crime can destroy, no enemy can alienate, no despotism enslave. At home it will be a friend, abroad an introduction, in solitude a solace, and in society a saving influence. It will chasten vice. It will guide virtue. It will give at once, grace and government to genius. Without it - what is man? - a splendid slave, a reasoning savage. With it - what is man? - the salt of the earth, the light of the world, a splendid son of God.

The world's largest ecological preserve, South West Africa's Etosha Reserve, has an area of 22,427 square miles, making it larger than Ireland!



DR. JAMES L. TRAVIS, Professor of Bible of Blue Mountain College, and Sponsor of the Ministerial Association of the school, has announced that the 1964-65 B.M.C. Ministerial Association includes 32 members, the largest number since the year 1954, when North Mississippi ministers were invited to attend classes at the college, while they held pastorates in the area. Pictured are the members of the record enrollment of ministerial students, their spouses and counselors. These men held a weekly meeting in Lowrey Memorial Church, in promotion of service, fellowship, and recreation. First row, left to right—Rev. John Beard; Rev. E. E. Whiteside; Rev. Bill Dowdy; Rev. Larry May; Rev. Bill Mason; Rev. Roger Smith. Second row, left to right—Rev. Clyde Nolin; Rev. Ray Bryant; Rev. David Williams; Rev. William Patton; Rev. William Irvin; Rev. Jimmy Gore; Rev. Rex Yancey; Rev. Lyndal Davis; Rev. Huey Wood. Third row, left to right—Rev. Jim Futral; Rev. Robert Alexander; Rev. Eddie Hamilton; Rev. Ron Davenport; Rev. Arlin Richardson; and Rev. John Fisk. Fourth row, left to right—Rev. Danny Frater; Rev. Billy Goodwin; Rev. Henry Storey; Rev. Jimmy Carr; Rev. Guy Culver. Fifth row, left to right—Rev. David Poe; Rev. Kenneth Miles; Rev. Bill Peacock, Blue Mountain, Counselor; Dr. James L. Travis, Sponsor; and Rev. James West.



THE FOUR new graduates of the Baptist Hospital School of Nursing in Allouin, Jordan, pause with two of their Southern Baptist missionary instructors, Miss Maxine Lindsay (second from left) and Miss Violet Popp, director of the school (second from right). They are shown at a tea in the hospital garden following graduation exercises.



THESE TWELVE young people received perfect Sunday school attendance plus recently at Oak Grove Church near Prentiss. Top row, left to right: Harold Barnes, 8 yr., Rose Ann McPhail, 7 yr., Elaine Rogers, 11 yr., Kathryn Rogers, 11 yr., and Joyce Rogers, 11 yr. Second row: Rickey Smith, 1 yr., Angela Smith, 1 yr., LaDee Ann Byrd, 1 yr., and Nancy Rogers, 3 yr. Third row: Dee Byrd, 1 yr., Frankie Creel, 1 yr., and Rodney Rogers, 2 yr.

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Training Union

Dedicated Youth Conference

November 25-26

William Carey College

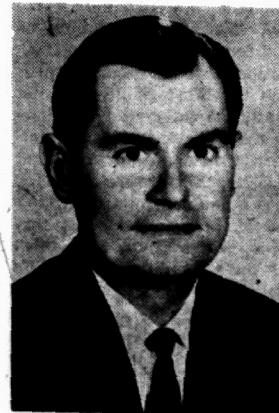
Representatives of three Southern Baptist Boards will provide program leadership for the Dedicated Youth Conference this year. Mr. Louis Cobbs, associate secretary of missionary personnel of the Foreign Mission Board, and Mr. Warren Woolf, secretary of the department of special missions for the Home Mission Board, will lead a conference for those interested in missions. They will also speak in one of the general sessions of the conference.

Miss Velma Darbo, editor of Upward, a publication of the Baptist Sunday School Board, will also lead conferences during the two-day meeting.

Dr. Chester Swor is principal speaker for the conference.

Reservations should be mailed to the Training Union Department, Box 530, Jackson, not later than Sunday, November 20. A fee of \$5.00 should accompany the reservation. This covers all costs for the meeting including meals and lodging.

High school students in grades 10-12 who have made a public commitment to follow God's will in choosing a vocation are eligible to attend.



Mr. Louis Cobbs
Foreign Mission Board



Mr. Warren Woolf
Home Mission Board



Miss Velma Darbo
Baptist Sunday School Board

Brotherhood

Materials Available

These may be obtained from the Brotherhood Department, Box 530, Jackson. The list is not a lengthy one; but the pamphlets and tracts are pertinent to the promotion of the entire church Brotherhood organization, Baptist Men, Baptist Young Men, and Royal Ambassadors.

6 Steps For Organizing Baptist Men

Mr. Pastor, A Question Please!

The Brotherhood Council

First 3 meetings of Baptist Men

Four Questions About Baptist Young Men

Baptist Book Store Catalogue (Brotherhood supplies)

Missionary Education in Action (Some Fundamentals of Royal Ambassadors)

Royal Ambassadors—Tomorrow's Missions Lifeline

Be A Winner

The Value Of A Boy

Steps To A Successful Royal Ambassador Program

What is Your Son Worth?

Mr. Royal Ambassador Counselor... Your Key to Better Chapter Meetings

For Future Crusaders

For Future Pioneers

For Future Ambassadors

How Two Churches Did It! (Related to foreign mission offering)

Here are a few priced items which may be obtained from the Baptist Book Store:

Missionary Education For Baptist Men—This book is very essential to the efficient operation of the Baptist Men's unit of a church Brotherhood. In fact, it is in order to think of this book as a methods book.

Worksheets For Baptist Men and Young Men's Units

Record Book For Baptist Men and Baptist Young Men

Identification Card (titled "Welcome")



THE SUNDAY SCHOOL LESSON— A Letter To Exiles

By Clifton J. Allen
2 Kings 24:18; Jeremiah 29
The situation for Jeremiah and the people in Jerusalem steadily worsened. The prophet faithfully declared the word of the Lord. For this he was cruelly persecuted, and his life was in constant peril.

The Lesson Explained The Exiles In Babylon Verses 1-3

Some ten thousand persons had been taken captive to Babylon by Nebuchadnezzar (2 Kings 24:14). They were the better people — that is, stronger physically, more competent as craftsmen, and of more potential as virtual slaves in Babylon. Included in the number were priests and prophets, many of them utterly false and faithless as servants of God. The exiles were inclined to chafe because of their situation, to rebel against their captors, and be so preoccupied with their desire to return to Jerusalem that they made little effort to make adjustment to their new home. The exiles were far from their native land and making little effort to become a part of their new land. Jeremiah knew something of their attitude and their situation. With concern for their spiritual mission and destiny, he wrote a letter to them and sent it by representatives of King Zedekiah, who was sending them to Nebuchadnezzar on some mission.

Counsel For Adjustment Verses 4-7

Jeremiah's letter reflected the mature wisdom of his prophetic insight and the sound counsel of his pastoral concern. First, he urged the exiles to see in their situation the providential purpose of God. He it was who had caused them to be carried away into captivity. This the exiles needed to understand and accept. Second, Jeremiah urged them to settle down in Babylon on an indefinite basis and become a part of the on-going life in Babylon. They were to build houses and establish their residence with permanent intention. They were to plant gardens as though permanently established. They were to get married and establish families. In other words, they were to accept their lot and make the best of it. Third, they were to seek the peace and a spiritual well-being of their new country and pray for God's blessing on it.

Promise Of Restoration Verses 10-14

The letter of Jeremiah was not without hope. He gave assurance of God's purpose to restore his people to Jerusalem. This, too, would be God's doing: he would cause the people to return, just as he had caused them to be taken into captivity. Jeremiah voiced the tenderness of God's feeling for his people. His thoughts toward them were "thoughts of peace, and not of evil." His design for them was one of blessing, and it would surely be fulfilled. His Spirit moving upon the exiles would cause them to turn to the Lord in prayer. When they sought him earnestly, they would find him.

Truths To Live By

Life makes constant demand for adjustment. — We live in a world of change. There must be adjustment to change. Many persons have to move their place of residence and find a home in a new community. Persons have to change jobs and positions. Persons have to adjust to new supervisors and new neighbors, new schools and new customs. Life requires adjustment to sickness and tragedy. There must be adjustment to age, from childhood to adulthood to old age. And the whole world order undergoes revolution and reconstruction. Men must live in this kind of world.

God's thoughts toward man are thoughts of peace. — Our lot—like the exiles in Babylon—may seem to be frustrating and hard. The lot of millions of persons is cast in the midst of inexplicable tragedy and calamity, perhaps in direct poverty or oppression or providential handicap. Man will be tempted to blame God, to ask why, and to become

bitter. But God's thoughts toward man are thoughts of peace always. There may be righteous wrath because of man's sin. But God's attitude toward man is always steadfast love with a view to man's peace—in terms of man's reconciliation with God and man's being at peace with his fellows.
God is found by those who diligently seek him

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

November 13, 1966	
Aberdeen, First	377 162
Amory, First	468 153
Bethel (Rankin Co.)	61 45 1
Biloxi, Emmanuel	298 146 2
Biloxi, First	248 264 3
Bruce, First	367 132 1
Belmont, 1st	328 106 1
Cleveland: Morrison Chapel	133 85
Citaton: Morrison Hgts.	517 201 6
Columbia, First	643 273
Columbus: Antioch	321 121 7
Fairview	405 212 2
First	796 246 2
Crystal Springs, 1st	560 162 2
Fulton, Trinity	217 126 1
Greenville, 2nd	282 121 13
Greenwood, North	440 132
Grenada: First	535 176
Guilford, First	905 285 8
Handaboro	330 112
Hattiesburg: Central	353 220 1
First	667 277 4
Main St.	767 263 5
Main	750 239
Mission	17 14
38th Avenue	309 156
Sunrise	145 89
Iuka	345 173 1
Jackson: Alta Woods	1148 382 7
Briarwood Drive	317 176
Broadmoor	1580 575
Colonial Hgts	253 155
Crescent	322 138
Daniel Memorial	663 224 6
First	1450 489
Hillcrest	627 232 2
Highland	374 182 6
McLaurin Hgts.	378 200
Laurelview Man	15
Oak Forest	650 229
Park Hill	353 160 2
Southeast	351 185
Van Winkle	611 300 5
West Jackson	422 181 13
Woodland Hills	236 107
Kosciusko: Parkway	219 102
Laurel: Bethlehem	182 114
First	418 170
Highland	497 210 5
Sharon, First	152 56
Wildwood	146 89
Long Beach, First	311 148 1
Mission	494 90
McComb: First	454
Navilla	212 149 2
South	240 110 3
Pascagoula: Eastlawn	329 173
Eastlawn	343 197
Pearson	364 185
Pearl	728 75
Pontotoc, W. Hgts.	209 144
Sandersville	191 105
Star	169 83
Springfield, (Scott)	196 106
Sunshine (Rankin)	169
Tupelo: Calvary	600 223
W. Jackson St.	265 143
Union, First	367 136
Vicksburg: Bowmar Avenue	330 220 2
Immanuel	210 82 1
Trinity	181 89
West Point, 1st	586 200

November 6, 1966	
Hattiesburg: Sunrise	137 67
Laurel: Bethlehem	193 126
Trinity	162 96
Union, First	342 146 4

Baptists Produce Now Six State Religious Newscasts

FORT WORTH (BP) — More than 140 radio stations in six states are now broadcasting five-minute weekly religious news programs produced by the Southern Baptist Radio and Television Commission here, the commission reported.

News of all faiths is included in the broadcasts, with particular emphasis on religious news within the state where the newscasts are used.

The programs are being carried in Oklahoma, Arkansas, Tennessee, North Carolina, Georgia, and Kentucky.

The tape recorded newscasts are duplicated in mass at the commission's International Communications Center here and distributed to the radio stations. Special statewide religious news is written by newsmen from the state Baptist conventions involved.

There is no cost to the radio stations for the programs, provided as a service to both the radio stations and to the Baptist state conventions and associations.

The world's tallest totem pole, erected in 1955, in Victoria, Vancouver Island, B.C., Canada, weighs 9 tons and is 127 feet, 7 inches tall.

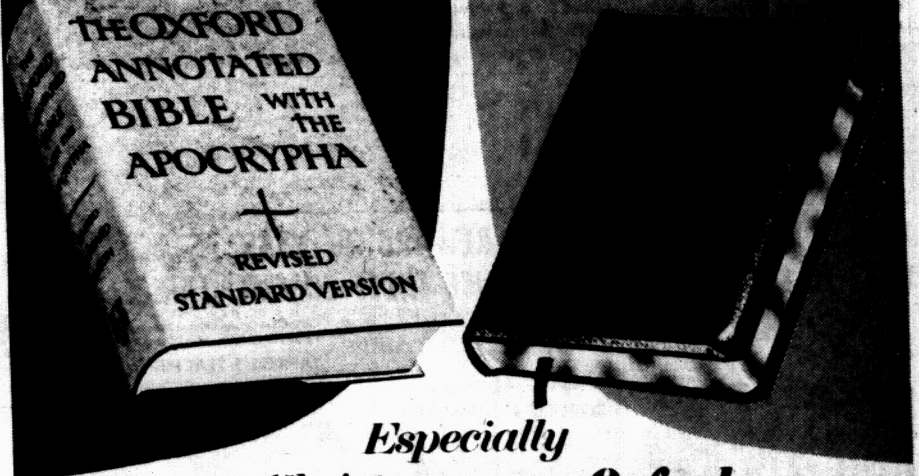
7m COLDS take 666

FIRST, SOSO TO CELEBRATE 65TH YEAR

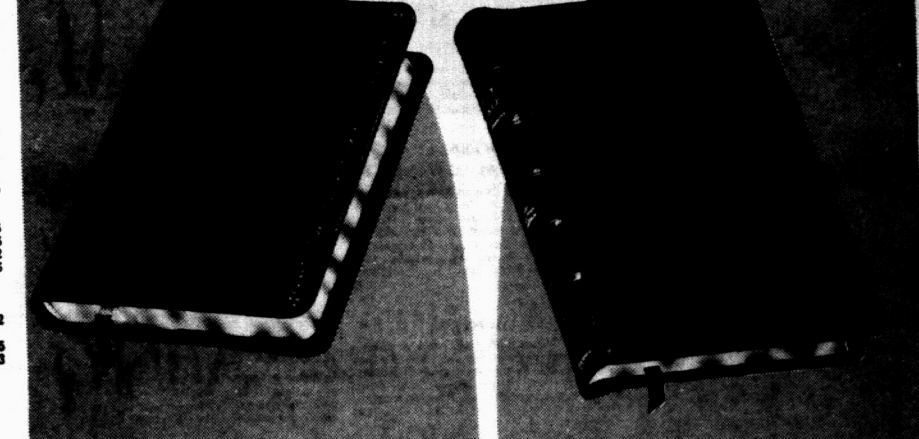
First Church, Soso will celebrate 65 years of life November 20. The Church was organized in 1901 with 20 charter members. It has grown to a membership of 573.
All former members who have not received an invitation by mail are urged to attend this day of historical significance. Rev. J. L. Gilbert, the first full-time pastor, will preach in the morning service. Mr. Gilbert is presently serving as a District Secretary for the Shreveport, Louisiana area. He was called as pastor February 16, 1947.
The celebration will feature the following: a roll call, a reading of the church history, letters from former pastors, and a memorial service for the deceased members.

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MINISTERS' WIVES — The newest club to be organized at William Carey College is the Ministers' Wives Club. Following the organizational meeting, to which 18 charter members came, the above trio was photographed inspecting one of the research books to be used. From left to right are: Mrs. Edna Earle Goodman, Mrs. Susan Sherbert, and Mrs. Wrenford Jones. Mrs. Marjorie Rowden is co-ordinator of the new group and will be assisted throughout the year by Mrs. Ralph Noonkester, Mrs. Frances Winters, Mrs. Evelyn McClure, and Mrs. Jewel Conniff. The club is open to wives of all Carey students who are studying for careers in the fields of preaching, church music, or religious education.

Churches In The News

Pleasant Hill Church near New Albany in Union County recently ordained three deacons: Curtis Easley, Paul Whiteside, and Malcolm Hickey. Rev. Latham Bray of Michie, Tenn. delivered the ordination sermon.

BH TOPICS FOR DECEMBER

THE BAPTIST HOUR sermon topics for December are as follows: December 4, "An Involved God"; December 11, "The Heavenly Host"; December 18, "A Distant Caravan"; December 25, "The Babe of Destiny."
Dr. Herschel H. Hobbs, pastor of First Church of Okla-

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Commentary On Berlin World Congress To Be Telecast On CBS November 27

A spokesman for the Radio-Television Commission announced that a CBS television documentary on the Billy Graham World Congress on Evangelism held in Berlin October 26 through November 4 will be telecast November 27 on "Lamp Unto My Feet".

Dr. I. C. Knox, Jr., of Vicksburg, member of the Radio-Television Commission, said the meeting is regarded as one of the most significant gatherings of Christian lead-

ership in our time. Southern Baptists will share in it via this thirty-minute CBS television special.

Clarence Duncan, administrative assistant, and Truett Myers, television director of the Radio-TV Commission provided liaison between the Congress and the CBS film crews. They also led a discussion group on "Evangelism and Television".

Invited delegates from more than 100 countries of the world

participated in the Congress, sponsored by Christianity Today magazine. Billy Graham was honorary Congress chairman.

Attached is a list of the stations throughout the area that ordinarily telecast "Lamp Unto My Feet". Consult your local television guide for the correct time in your area.

Dr. Knox suggested that if your CBS television outlet is not listed that a friendly call to the station manager might

Boards Jointly Produce Audio Aids

NASHVILLE (BP) — The Sunday School Board and the Foreign Mission Board of the Southern Baptist Convention have worked out a cooperative agreement to jointly produce motion pictures, filmstrips, and slide sets prepared as sales and rental items.

The audio-visual materials will be distributed as Broadman Films, produced with the SBC Foreign Mission Board in Richmond, Va., and distributed through regular channels.

Motion pictures will be distributed through the 10 Baptist Film Centers throughout the nation; filmstrips and slide sets through the 40 Baptist Book Stores; and all materials through the Church Audio-Visual Education Plan as well as through trade accounts.

The Sunday School Board and the Foreign Mission Board are cooperating in the audio-visual production and distribution in response to a Southern Baptist convention directive.

Cooperative arrangements were made by the Broadman Films department of the Sunday School Board, and by the division of audio visual education of the Foreign Mission Board. The agreement went into effect Oct. 1.

Broadman Films plans to release six slide sets, three filmstrips, and one motion picture under this cooperative agreement in 1967.



MADISON BAPTISTS held groundbreaking October 23 for their new pastorial to be built in southeast Madison. Taking part were the Building Committee, composed of Marshall Warwick, Mrs. B. L. McMillon, Mrs. D. C. Burt, James Hodges, W. C. Thornton, and F. L. Hughes with Shed Weeks as chairman. Trustees are D. C. Burt, Ben McMillon, and Ernest Cox. Also assisting were Mrs. Fohn Blough, Doug Warren, Brenda Murray, and Dr. Joe T. Odle, Baptist Record editor, interim pastor at Madison. Jimmy Perkins is contractor.

Madison Association Commends The Committee Of Twenty-Four

The Madison County Baptist Association meeting in the forty-seventh annual session voted unanimously to commend the Committee of Twenty-four for its report. The Association approved the report, and it expressed its gratitude to the Committee for their work. By further vote of the Association, a copy of this action of the Association was sent to the Baptist Record for publication.



Rev. Burns Barrett
**ACCEPTS CALL
TO MARYLAND**

Rev. Burns Barrett, pastor of Washington Church, Washington, Miss., since January 1960, has resigned in order to accept the call of Crofton Baptist Chapel, Crofton, Maryland.

Crofton is a new community located between Washington D.C., Baltimore, and Annapolis. The Severna Park Baptist Church, Severna Park, Maryland, University Baptist Church, Baltimore, and the Home Mission Board are jointly supporting an effort to establish a Southern Baptist Church in this area.

Mr. Barrett, his wife, the former Clotene Hughes of Jackson, and their three daughters, Robin, Janet and Cheryl, will be moving to Maryland shortly to begin their ministry on November 20th. Their new address will be: 1536 Crofton Parkway, Crofton, Maryland 21113.



Rev. Harold Wells
**FIRST, SUMNER
CALLS PASTOR**

Rev. Harold Wells has accepted a call to First Church, Sumner. He preached his first sermon there on Sunday, November 6.

He is a graduate of Auburn University and New Orleans Seminary, where he received the Bachelor of Divinity degree in May, 1966.

Gardner-Webb Trustees Approve 15-Year Plan

BOILING SPRINGS, N. C. (BP)—A 15-year visionary master plan of development for Gardner-Webb College was approved "in principle" by the Baptist school's board of trustees here.

The plan outlines details for new housing complexes, entrance, traffic patterns, expansion of present facilities, acquisition of land for the campus, and beautification projects.

It was prepared and presented by Landscape Architect Robert H. Necher, resident site planner for the University of Oklahoma, Norman, and for 16 years consultant site planner for Baylor University, the nation's largest Baptist school, in Waco, Tex.



Garry D. Meador
**Harmony Calls
Music Minister**

Garry D. Meador has accepted the call to Harmony Church, Laurel, as youth music director.

He is the son of Mr. and Mrs. Darling Meador, and has served in this same capacity in the South Laurel Church for the past two years. He is also band director at South Jones High School, Ellisville.

Mr. Meador is married to the former Mary Jo Evans, daughter of Mr. and Mrs. Ray Evans. She is a fifth grade teacher at Mason Elementary School, Laurel.

Reared in the Indian Springs community near Laurel, both Mr. and Mrs. Meador have served the Indian Springs Church as music director and pianist respectively. Both are 1965 graduates of the University of Southern Mississippi.

Rev. Leroy O. Craven is pastor of Harmony Church.

The faces of the American military men in Vietnam tell a story of youth grown old before its time. Fuzzy-cheeked young men who should be dressed in the tab collar and herringbone of university students find themselves battle-worn and combat-hardened before they reach 20.—Lewis I. Myers, Jr., missionary to Vietnam.



Rev. M. R. Dixon
**PASTOR MOVES
TO LOUISIANA**

Rev. M. R. Dixon has resigned Bethel Church, Pearl River County, to accept the pastorate of First Church, Folsom, La.

He has served at Bethel Church for six years, and previously was pastor at Pelican Drive Mission, Pineville, La.; Enon Church, Waltham County; and Norwood Church, Norwood, La.

MK QUOTES

When her eight-year-old son prayed, "God, bless all those people back home who did not get to come to Africa," a missionary who had been in Zambia less than a year realized she need no longer be concerned about his adjustment to his new environment.

"Daddy, are those the Mission executive committee minutes you are reading?" asked teen-aged Bill. "Yes," replied Rev. W. Alvin Hutton, missionary to South Brazil. "Why don't they call them 'hours'?" retorted Bill.

After I had my hair feather-cut, David, then four, complimented the change by saying: "Mother, I like your hair. And I like your dress and your shoes. I even like your temper!" Trying to find out if this "temper" was part of me or part of my attire, I asked him where it was. He pointed to his throat and said: "Here in your neck. When your heart gets bad, your voice gets on top of your temper." —Lizette (Mrs. Ralph C.) Bethea, missionary to Indonesia and Tanzania.



Wm. H. Sellers

Joins Staff At First, Canton

William H. Sellers has accepted the position of minister of music and youth of First Church, Canton. He was formerly minister of music and youth of Fifteenth Avenue Church of Meridian. Previous ministries include First Church, Vicksburg, and First Church, Denison, Texas.

Mr. Sellers is married to the former Jeanette Anderson. Mrs. Sellers was employed for five years as a secretary in the Training Union Department of the Mississippi Baptist Convention Board. The Sellers have two daughters, Alicia, 3½ years and Dawn, 1½.

Rev. J. L. Taylor is the pastor of First, Canton.

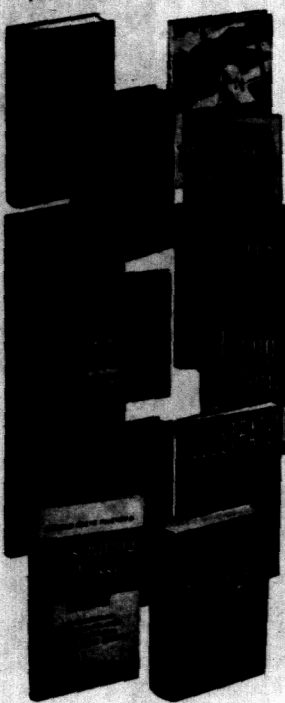
Revival Dates

Eera Church: November 27-December 4; services at 7 p.m.; Rev. H. D. Perry, pastor, evangelist; Cliff Revell of Longview, singer.

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edited by Hester R. Wooten. Lesson analysis by Charles M. Layman. Contributors from major Protestant denominations include Wayne E. Outes of Southern Baptist Theological Seminary, Louisville, Kentucky. Parallel texts in KJV and RSV, explanation, application to daily life, teaching suggestions, Scripture and subject indexes. (14) \$2.50

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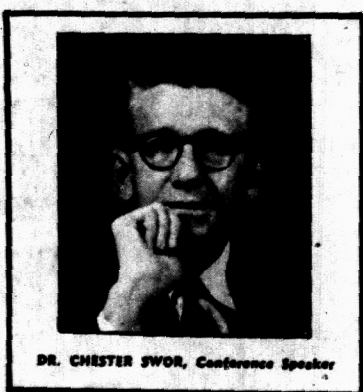
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DR. CHESTER SWOR, Conference Speaker

The Dedicated Youth Conference is probably the greatest opportunity for spiritual enrichment that is provided for young people in Mississippi. It is for boys and girls enrolled in grades 10-12 in school who have made a public commitment to follow God's will for their lives.

The program includes worship services, vocational conferences, personal problems conferences and fellowship opportunities. The conference opens with registration November 25 at 9:30 a.m. and closes at noon November 26. Those attending should bring their own linens. The cost of the conference is \$5.00 which must accompany requests for reservations. These should be sent to the Training Union Department (Box 530, Jackson) by Sunday November 20. Everyone planning to attend the conference should make reservations.

William Carey College
Hattiesburg

DEDICATED
CONFERENCE

NOVEMBER

25 and 26

1966

Pilgrim's Rest Adds New Staff Member

Jimmy Didlake of Crystal Springs has accepted the position of associate pastor and youth director at Pilgrim's Rest Church of Copiah Association.

He is the son of Mr. and Mrs. Clarence Didlake of the Pilgrim's Rest community near Crystal Springs and a member of Pilgrim's Rest Church.

Mr. Didlake is a graduate of Mississippi State University and is now a student at New Orleans Seminary.

Rev. Finley Evans is pastor at Pilgrim's Rest.

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IS US-2 FOR YOU? Home Mission Board Photographer Don Rutledge caught 1966 US-2 volunteer Jimmy Pittman of Holmes County, Fla., in a thoughtful mood when he was at Ridgecrest Baptist Assembly for orientation last summer. The dramatic angle typifies the creative, lively approach to missions that the two-year program offers to college graduates under 27. Deadline for application to both US-2 and student summer missions for 1967 is Jan. 15. (Home Board Photo by Rutledge)

US-2 SUMMER MISSIONS

ATLANTA—Jan. 15, 1967 is deadline for application to Southern Baptists' two homeland mission youth organizations—US-2 and student summer missions.

In 1966, a near-record 670 summer missionaries were assigned and the second wave of US-2 volunteers, 26 in number, scattered across the mission field for two years of service.

Student summer missions, the eldest of the two Home Mission Board outfits, has fielded more than 9,000 Baptist college students in the last 22 years. And US-2, inaugurated in 1965 with 20 pioneer volunteers, has proved to be a valuable supplement to the work of career missionaries.

Tasks for both groups range from Vacation Bible Schools and surveys to interim pastorships and Baptist center work.

To qualify for student summer missions, students (couples included) must be beyond the sophomore level and have a recommendation from their home church. US-2 requires a college degree, age 27 or under, and experience in church organizations.

Souenlovie Plans Homecoming

There will be a Homecoming Day at the Souenlovie Church, route two, Enterprise, Sunday, November 20. In addition to the regular services, there will be singing furnished by the Clarke County Convention Singers. Lunch will be furnished and served in the church dining room by the resident members of the church.

The entire offering for the day will go toward the new cemetery fence and other necessary projects.

Alfredo Codona, the Mexican trapeze artist in 1920 became the first man to ever perform a triple somersault.

For further information, write to US-2 or Student Summer Missions, in care of the Home Mission Board, 161 Spring St., N. W., Atlanta, Ga. 30303.

REVIVAL RESULTS

38th Avenue Church, Hattiesburg: October 23-30; Rev. James P. Fancher, evangelist; Alon J. Colletti, song leader; Rev. V. C. Windham, pastor; nine by letter; ten came for baptism, and there were a number of rededications.



Dr. Page H. Kelley

Dr. Kelley is Associate Professor of Old Testament Interpretation at The Southern Baptist Theological Seminary. He is a native of Alabama. His experience as a pastor, a missionary in Brazil and a professor will provide an excellent background for his participation in the Houseparty program.

Religion Leaders Urge Action In Poverty War

WASHINGTON (BP)—The Interreligious Committee Against Poverty in its semi-annual meeting here sent President Johnson a telegram urging immediate action in the War on Poverty for 1967.

The Interreligious Committee, organized last January, is made up of Protestant, Roman Catholic, and Jewish agencies.

Southern Baptists do not participate. Some other Baptist groups work with the committee through the National Council of Churches.

The occasion of the telegram to the president is the congressional bog-down in renewing and funding the Economic Opportunity Act for fiscal 1967.

At a press conference following the meeting, the Interreligious Committee emphasized that the churches must provide the impetus and fervor needed to fight the War on Poverty.

Rabbi Richard G. Hirsch, director of the Hebrew Religious Action Center in Washington, said, "Popular acceptance of the War on Poverty is needed to stimulate interest back home. . . . We must get our people to come into contact with the reality of human existence."

A member of the press asked why the churchmen were looking increasingly to the government to carry out social welfare programs.

Rabbi Seymour Cohen of Chicago, a co-chairman of the Interreligious Committee replied, "We have reached the stage in human development where there must be a harnessing of all forces, or we won't get the job done."

Cohen expressed his concern that the churches provide the moral impetus to prod government legislation.

Thurs., Nov. 17, 1966

THE BAPTIST RECORD 9



1st, Canton, Breaks Ground For Mission Building

First Church, Canton held a ground-breaking ceremony for the erection of a new building for its Northside Mission on October 23. The building is being constructed on a new location in the northern section of the city.

The building will be of brick veneer, and it will accommodate 75 in its educational section and seat 121 for worship.

The Mission Building Committee includes Dr. C. M. Wells, Chairman, Earl McKay, Ed Henry, Jodie Coward, and Alvin Springer.

Morning worship services at First Church were dismissed earlier than usual so that the congregation could join in the dedicatory services. Rev. J. L. Taylor, First, Canton's pastor, gave the dedicatory message, followed by the dedicatory prayer by Rev. C. O. Estes, pastor of the mission. When the building has been completed, the mission will

then become a self-sustaining church, the Calvary Church, assuming all the regular church obligations except for the retirement of the notes on this building. This is the first of a three-unit building complex which will be completed as needed. Contractors for

this unit are Canton Builders. Turning the first shovels of dirt were Earl McKay, chairman of the Missions Committee, and Dr. C. M. Wells, chairman of the Building Committee of First Church. (Photo by Madison County Herald.)



SIGNS UP FOR CLARKE—Clifton Frank "Burr" Myers, Jr., center, of Magee, took time out from the activities of the recent Guest Day at Clarke College to sign an application for admission to the school in 1967. His father, left, and Dean J. Clifford Watson, look on. His mother is the former Sara Bellamy Lovelace of Clinton.

A Voice From The Village



AN OPEN LETTER TO MISSISSIPPI BAPTISTS:

Dear Friend:

A little girl with a dirty face has no shoes; a junior boy, badly in need of a haircut, has only the ragged clothing he wears; an entire family of children has not eaten in two days; an eight year old has never attended school an entire week in his life. These and dozens of others in deep distress are included in the number who come to your Children's Village for care each year—sent to us by Baptist churches of Mississippi.

On your behalf, and in the name of Christ, we furnish the shoes, the clothing, the food, the haircuts, the education, and the medical and dental care.

However, these children ache with a heart-hurt which food, clothing, shelter and physical care will not soothe, for the aching heart-hurt is occasioned by the selfish, sinful insecure family life which has caused their physical needs, and usually those of their families for several generations. Thus, our real task is spiritual in nature and purpose—to point children, and frequently their families with them to a believable Christian way of life which provides permanent relief from an existence which has heretofore merely moved them from trouble to trouble. Your Baptist child care agency is, therefore, a mission field, dealing with that which is indeed "religion, pure and undefiled". In a society expressly structured and ordered for children so as to teach them that the Christian way of life is the only way of life, we preach the gospel to children who have frequently heard it before, but just do not believe it.

Because we live and love on a mission field—because our children are missions—we ask you to pray with us that every Baptist church will move our boys and girls and their great need into the center of the church's mission concern. Because we depend upon designated giving for the major share of our operating support, we ask you to help us insure that a cash offering for the children at the Village is received and emphasized in every Baptist church at the Thanksgiving season.

Because of numbers, because of miles, because of time, the undersigned must speak for the hundreds of boys and girls, who this year look to you to provide them with the trained leadership they need to lead them to Christ—the real answer to their problems. Their need is now a desperate one—have you helped—will you help?

Respectfully,
PAUL N. NUNNERY, Superintendent
THE BAPTIST CHILDREN'S VILLAGE

PNN:wd

TASKS
of the
SUNDAY SCHOOL

TEACH THE BIBLICAL REVELATION
LEAD IN REACHING ALL PROSPECTS FOR THE CHURCH
LEAD ALL CHURCH MEMBERS TO WORSHIP, WITNESS, LEARN, AND MINISTER DAILY
PROVIDE ORGANIZATION AND LEADERSHIP FOR SPECIAL PROJECTS OF THE CHURCH
PROVIDE AND INTERPRET INFORMATION REGARDING THE WORK OF THE CHURCH AND THE DENOMINATION



Midway's Membership Doubles

Midway Church, Pontotoc County, reached a milestone in its history when on October 23 its original membership was doubled by the addition of three members.

The church was organized on June 29, 1965, with 31 char-

ter members. One member has been lost by death, and the church now has 60 members.

This is a full-time church with an active Sunday school, Training Union, WMS, GA., and RA.

A new church building, pictured above, was erected, and the first worship service was held in the new building on October 24, 1965.

Rev. Kenneth Miles is the pastor.



GORDON HEINRICK was licensed by Holly Bluff Church, on October 11, to the gospel ministry. He is the son of Mrs. E. A. Heinrick and the late E. A. Heinrick. A graduate of Mississippi College, he is now teaching English in Holly Bluff Consolidated School.

BIRTHDAYS have been much more exciting to us as Southern Baptist foreign missionaries. Why? Because many of our close relatives and friends remember our birth dates and want to be sure to send greetings on time. Often their cards and letters arrive early. Others remember when they pick up a prayer calendar and see our names listed on our birthdays. Their airmailed notes arrive in about a week. Still others send greetings by boat mail, which we receive about six weeks later. So, you see, a missionary's birthday extends over two or three months!—Reva (Mrs. F. Eugene) Milby, missionary to Rhodesia.

DEVOTION

Christian Love

By Roy D. Raddin, Pastor, Second Church, Greenville

SCRIPTURE: John 13:34-35

The word, Love, as used here, is the greatest of Christian virtues; it is largely an untranslatable word. Perhaps close to the real meaning is "unconquerable benevolence." If a man has this God-Love, no matter what other people do to him or say to him, no matter how other people treat him, he will seek nothing but their good. Now surely this is the kind of Love which encompasses the whole of man's personality. Ordinary love is associated with the heart; but clearly this Christian Love is more than the heart. It is the will. It is an achievement and a conquest. This God-Love is a conquest of ourselves whereby we are able to develop an unconquerable caring for people. Certainly the first authenticating mark of the Christian is that he cares for others.



As a Christian, you are going to meet and deal with many people who will be neither lovely nor kind. A preacher friend of mine told me that there was one lady in his church who was so in the habit of voting against everything he wanted that when he resigned from the church, she voted against that, too. This will be your prayer many times: "Oh, God, you are going to have to help me to love this person for Jesus' sake." Yet it is a high mark of Christian maturity to be able to disagree without being disagreeable. And I would remind you in this devotional thought that Jesus loved you in that while you were yet a sinner He gave Himself for you. I heard a preacher say one time that he believed he would love Christ whether Christ ever loved him or not. This might be what this dear brother believes but it's not what the Bible says. On the contrary, the Bible says, "We love Him because He first loved us."

Jesus tells us how we are to love. John 13:34-35: "A new commandment I give unto you, That you love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Jesus did not say here that this is another commandment. This is a commandment different from anything the world had ever known before. That's the reason He calls it a new commandment. It is new in extent of love. It is a good principle for a man to "love his neighbor as he loved himself;" however, a man could go wrong here because all men do not love themselves. In the statement that Jesus made, though, a man can never go wrong for Jesus exhorts mankind to love one another "as I have loved you."

How did Jesus love? He loved unselfishly. In the great love chapter of the New Testament we read that "love seeketh not her own." Christ loved trustingly. He told his disciples, "If it were not so I would have told you." He gave them all He had. Christ loved patiently. His disciples were ignorant of his real mission. Many times they misunderstood what He was trying to do but He still loved them patiently. Christ loved sympathetically. He grieved with His disciples. He grieved over Jerusalem. Christ loved practically. His love is exemplified in His story of the Good Samaritan where He says, "... Go, and do thou likewise." (Luke 10:37)

What is the purpose of this love? Jesus said that you are to love one another as I have loved you "so that all men might know that ye are my disciples." The world needs to know that you are His disciple. Other Christians need to know that you are His disciple. You need to know that you are His disciple.

Arabs Respond To Bill Wallace Story

The Arabic edition of Jesse C. Fletcher's Bill Wallace of China—the biography of a Southern Baptist medical missionary who died in a Chinese communist prison—has been making an impact near and far since its release by the Baptist publishing center in Beirut, Lebanon, early this summer, reports Southern Baptist Missionary Virginia Cobb, publications director.

A pastor used Bill Wallace to illustrate sermons for a month or more. A post office official, given a copy of the book by a man who mails packages for the publishing center, stayed up all night reading it and said, "I've never read anything that stirred me so; tell me more about what you believe." A Christian in Iraq (where there are

no Southern Baptist missionaries) wrote the publishing center the following letter of appreciation:

My dear Christian brothers: Greetings from the land of the two rivers. My brethren, devoted to the service of the Lord, truly I cannot describe my feelings after reading the story of Dr. Bill of China. It is a story that expresses the life of every believer who devotes himself to the service of the Lord and humanity. It is a great pleasure to express these feelings to you and to ask the Lord to make us also his servants in spreading his message. Amen.

Your brother,
Bihaam al-Hamdani

Written by the Southern Baptist Foreign Mission

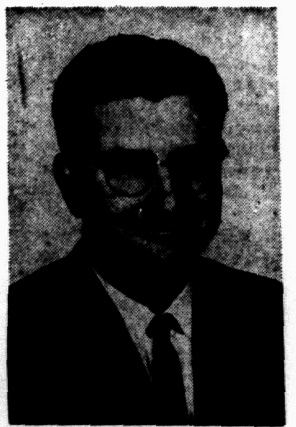
Board's secretary for missionary personnel, Bill Wallace of China was originally released by Broadman Press in 1963. Fifty thousand copies of the

English edition have been printed. The Baptist Spanish Publishing House, El Paso, Texas, brought out a Spanish translation in 1965.

First, Petal, Gives Reception On Pastor's 5th Anniversary

First Church, Petal, honored Rev. W. A. Fordham with a reception Sunday, November 6, in observance of his fifth anniversary as their pastor. In expression of appreciation and gratitude, the church presented to him and his family the gift of an Early American couch.

The Fordhams have two sons, Gary, 12, who attends Petal Junior High



Rev. W. A. Fordham

School, and Albert, 19, a sophomore at William Carey College.

During the past five years, Petal, First, has bought additional property adjoining the church; remodeled a house for the new parsonage; sold the old parsonage; built a new home for the minister of music; ordained Rev. Richard Miley to the ministry; and ordained Pierce Stevens, Glen Hensarling, and G. W. McMurry as deacons.

At the reception, deacons formed the receiving line with the pastor and his family. Mrs. G. W. McMurry, WMU president, greeted guests. GA girls, Mrs. John Martin, director, and counselors, were in charge of the reception.

We were thrilled when 37 women from five churches assembled on the World Day of Prayer, each bringing an offering (some corn and others eggs). Their spirit was that of concern for the whole world even though most have never been 20 miles from their own homes.—Evelyn (Mrs. Douglas M.) Knapp, missionary to Tanzania

Shannon, First Burns Note; Starts New Program

First Baptist Church, Shannon, in special "Harvest Day" services, on Sunday, November 6, burned the note for a debt made in remodeling its property, and took a special offering as the launching of the program of erecting another educational building.

The pastor, Rev. E. V. May, says that the church has paid \$42,763.97 on new building and remodeling in the past seven years. This was used for the building of an educational building, and the remodeling and air-conditioning of the auditorium and pastor's home.

More than \$1500.00 was given in the special offering, which will be used to start the new educational building, plans of which already have been drawn.

Dr. Joe Odle, editor of the Baptist Record, was guest speaker at the morning worship service of "Harvest Day."

The world population in 4000 B. C. was about 85 million—less than half the present population of the U. S. alone!



MACEDONIA CHURCH, Lee County, recently broke ground for a new building. Construction is now underway. Since Rev. Wayne Gullett became pastor at Macedonia, there have been eight baptisms, nine additions by letter; several rededications; and one person licensed to preach.



REV. S. E. O'BRIEN, JR., and his family were recently honored for five years' service to the Wake Forest Church. The congregation presented them with a silver serving tray. Wake Forest Church is a member of the Oktibbeha County Association, and is located near Sturgis. (Photo by Hubert B. Scrivener)

New Sacred Records

CHILDREN'S RECORDS SING ALONG WITH MARCY (Zondervan ZLP 003).

Marcy and Little Marcy are an outstanding Christian leader with children and her ventriloquist doll. On this record they play and sing many popular children's choruses. Little children will love these songs, and learn to sing them with little Marcy.

STORIES FROM THE BOOK OF BOOKS narrated for Children by Wendell Lovelless (Sword S-1429-LP).

The "Uncle Ben" of radio WMBI of Chicago, known across the Midwest for his stories for children, tells seven stories, with sound effects. There is drama and excitement and great scriptural truth in each story.

HORIZONS IN HARMONY—The Lakewood Choristers (Word W-3377).

The Choristers are one of the ten choirs of the First Baptist Church of Lakewood, Long Beach, Calif., trained by Dick Anthony, widely known soloist, organist, composer and conductor. These are not professional singers,

but they sing in the spirit and in power. Such numbers as Great Day, Give Me Jesus, Will Jesus Find Us Watching, and others are included.

Seminary Professor's Wife Dies Of Cancer

HOUSTON (BP)—Mrs. Everett V. Reneer, whose husband is professor at Midwestern Baptist Theological Seminary in Kansas City, Mo., died of cancer here at the M. D. Anderson Hospital.

A native of Biloxi, Miss., funeral services were held for Mrs. Reneer at Biloxi, on Nov. 6, with special memorial services conducted at Midwestern Seminary on Nov. 9.

A memorial fund has been established at the Midwestern Seminary business office in honor of Mrs. Reneer.

Reneer and his daughter, Janice, and two sons, Russell and Bernell, reside at 3720 East 46th Street North, Kansas City.

Moak Accepts Bethel Church

Rev. W. Emmit Moak has been called as pastor of Bethel Church, Lawrence County, Monticello, where he assumed his duties on November 6.

Mr. Moak has served churches in the Pike and Franklin Associations. While he was pastor of South McComb Mission, it was organized into the full-time Greenwood Church. Mr. Moak served as its pastor for six years.

While he was pastor of Edicton Church, Franklin County, a pastorate was added to the church property.

Mr. Moak is married to the former Idell Roberts of Lincoln County. They have two children, Dr. Wilson E. Moak, resident ophthalmologist, Walter Reed Hospital, Washington, D. C. and Miss Barbara Moak, a teacher in the Biloxi School System.



GEORGE DODD was licensed to the gospel ministry October 9, at Morgantown Church, Natchez. Mr. Dodd, a native of Georgia, is Recruiting Sergeant for the United States Army in Natchez. He has been in the Army for eighteen years and plans to further his education after two more years in the service. Chairman of Deacons of Morgantown Church, he is married and the father of three.

Off The Record

Today's Puzzle
BRIDE: The two things I cook best are meat loaf and onion soup.
Groom: What is this?

PERFECT poise is not looking self-conscious in the front pew of church.

Tear Jerker
Since the spoiled little boy had seldom left his mother's side in all his five years, his parents were naturally concerned when he came home from his first day of school.

"Tell me," cried his mother as she hugged him, "did you cry at school today?"

"No," the little terror replied, "but the teacher did."

In Triplicate
A New York City plumber wrote to the Bureau of Standards in Washington that he had found hydrochloric acid good for cleaning out clogged drains. The bureau wrote him: "The efficacy of hydrochloric acid is indisputable, but the corrosive residue is incompatible with metallic permanence."

The plumber replied that he was glad the bureau agreed with him.

The bureau tried again saying: "We cannot assume the responsibility for the production of toxic and noxious residue with hydrochloric acid and suggest that you use an alternative procedure."

The plumber again wrote that he was pleased the bureau agreed with him.

Finally the bureau wrote to the plumber: "Don't use hydrochloric acid. It eats the pipes up."

The Collector
After half an hour of searching through the card catalog, a sixth-grader approached the librarian and requested a book entitled, *Advice for Young Mothers*. With a note of surprise in her voice, the librarian asked the boy why he was interested in that particular book. "It's about my hobby," replied the boy. "I collect moths."



CLARKE FRESHMAN CLASS OFFICERS—l. to r.—Dianne Jones, Phenix City, Ala., treasurer; Sammy Gilbreath, Huntsville, Ala., president; Sue Moore, Jackson, class representative; Larry Hendricks, Yazoo City, class representative; Redonda Martin, Kenner, La., secretary; Mike Smith, Tupelo, vice president; Don Hofmister, Philadelphia, class representative. These officers have been elected recently by their classmates.



GROUND BROKEN—As a large homecoming crowd looked on, Mrs. Mary Moody Northern, Galveston, turned first earth Friday (Oct. 21) for Baylor University's new \$2.4 million W. L. Moody Memorial Library in Waco. Mrs. Northern, daughter of the man for whom the library is named, was followed in groundbreaking by 16 other dignitaries.